DOCUMENT RESUME

ED 331 752 SO 020 973

AUTHOR	Rabinsky, Leatrice B., Ed.; Danks, Carol, Ed.
TITLE	The Holocaust: Prejudice Unleashed.
INSTITUTION	Ohio Council on Holocaust Education, Columbus.; Ohio State Dept. of Education, Columbus.
PUB DATE	89
NOTE	271p.
AVAILABLE FROM	Ohio Department of Education, 933 High Street, Worthington, OH 43085.
PUB TYPE	Guides - Classroom Use - Teaching Guides (For Teacher) (052)
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Anti Semitism; Apathy; Classroom Techniques; Curriculum Development; *Ethnic Bias; Ethnic Stereotypes; European History; History Instruction; Instructional Films; Instructional Materials; *Jews; Minority Groups; *Modern History; Secondary Education; Social Studies; Student Educational Objectives; Student Projects; Teacher Developed Materials; Teaching Guides; Teaching Methods; Units of Study; World History; World War II
IDENTIFIERS	Genocide; *Holocaust; Holocaust Literature

ABSTRACT

Young people can learn many valuable lessons from studying the Holocaust. They learn of the tragic results of apathy. They learn about tremendous acts of bravery and courage. They learn about the misuse of education by the perpetrators of the Holocaust. Teaching about the Holocaust is vital for educators committed to inspiring new generations to build a world of peace. This document is a 10-day unit that examines the following: the consequences of apathy; the chronology of the Holocaust; the culture of a people; the road to the "Final Solution"; responses to the Holocaust; and the meaning of the Holocaust in today's world. All lesson plans, content materials, classroom strategies, and student projects were assembled by Ohio teachers from their most successful teaching efforts in Holocaust education. Examples of students' poetry in response to their Holocaust studies also are included. (DB)

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THE HOLOCAUST:

Prejudice Unleashed

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To Life ...
"In memory of the children who died in the Holocaust. So that all children will remember."

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CHAPTER
1

Introduction for Teachers

CHAPTER

1

Introduction for Teachers

THE HOLOCAUST:
Prejudice Unleashed

Materials and Curriculum Committee
of the
Ohio Council on Holocaust Education

Leatrice B. Rabinsky and Carol Danks
co-editors

State of Ohio
Richard F. Celeste, Governor
1989

Cover: Sculpture, by Alfred Tibor, located at the Governor's Residence, Columbus, Ohio 43209

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Preface

Almost five decades have passed since the Holocaust, the most catastrophic period of genocide and dehumanization in history. Teaching about the Holocaust and applying the lessons to world situations today have a significant place in curricula throughout the country.

Elie Wiesel — Nobel Peace Laureate, novelist, distinguished professor of philosophy at Boston University, and survivor of the horrors of World War II — explains that, for years, parents and teachers tried to shield children from the complexities and burdens of the Holocaust. Wiesel comments that it is no easy task to even dare to speak of the Holocaust to the young. "In each case, the attempt is so personal and fraught with such anguish that one shies from applying conventional standards." What is important now, however, is that authors are speaking up and are transmitting what they have endured and learned. Survivors and witnesses, responding to the urgency of the hour, are telling their stories.

Educators recognize that young people learn valuable lessons from studying the Holocaust. Students become aware of the tragic results of world apathy. They learn about inestimable acts of bravery and courage. As Abba Eban writes, "Jewish resistance to the Nazis was all the more glorious for its apparent futility. For even in the darkest hour, in a world gone mad and brutish, the dignity of life was fiercely vindicated and upheld." Students also recognize the valiant efforts of non-Jews who hid Jews from the Nazis. Perhaps most important of all, students learn about the misuse of education by the perpetrators of the Holocaust. Learned people applied their knowledge, skills, and technology for "efficient" genocidal purposes.

It is vital then, for educators dedicated to inspiring new generations to build a world of peace, to create specific curricula to examine and remember the Holocaust. Recognizing this crucial task, Ohio Governor Richard F. Celeste created the Ohio Council on Holocaust Education in 1986. One of the major tasks of the Materials and Curriculum Committee of the council was to prepare a Holocaust curriculum that could be implemented in a variety of disciplines in the secondary schools of Ohio. The Ohio Council on Holocaust Education recommends the use of council member Bea Stadtler's award winning book, *The Holocaust: A Study of Courage and Resistance* for use in intermediate grades.

This document, *The Holocaust: Prejudice Unleashed*, is a ten-day unit that examines the following: the consequences of apathy, the chronology of the Holocaust, the culture of a people, the road to the "Final Solution," responses to the Holocaust, and the meaning of the Holocaust in today's world. All lesson plans, content materials, classroom strategies, and student projects were assembled by Ohio teachers from their most successful teaching efforts in Holocaust education. Examples of students' poetry in response to their Holocaust studies are also included.

To remember, to learn, to respond, and to apply the lessons of the Holocaust are bold steps that students can take in the march toward humanism and freedom for people everywhere.

Leatrice B. Rabinsky and Carol Danks
Co-editors

Acknowledgements

Members of the Materials and Curriculum Committee of the Ohio Council on Holocaust Education contributed content materials, lesson plans, and suggestions for student projects and activities to create *The Holocaust: Prejudice Unleashed*, a secondary school curriculum. Volunteering their time and efforts to this important task, the 15 Ohio teachers and community leaders came from many cities between 1986 and 1988 to develop this unit of study.

All of the materials in this curriculum have been implemented successfully in the classroom by the teachers on the committee. Teachers will find suitable materials and lesson plans to be adopted for appropriate grade and group levels. The curriculum follows the suggestions presented in the Ohio Department of Education's publication titled *Process Model for Course of Study*.

Grateful acknowledgement for their dedicated efforts is extended to the following members:

Sylvia Abrams, assistant director of the Bureau of Jewish Education, Cleveland; participant in the Yad Vashem Seminar

Charles Caputo, teacher, Berkshire High School, Burton; participant, Holocaust and Jewish Resistance Seminar, Israel

Carol Danks, teacher, Theodore Roosevelt High School, Kent; participant, Holocaust and Jewish Resistance Seminar, Israel

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Shirley Seaton, director of social studies, Cleveland Public Schools, Cleveland

Irma Sheon, author, educator, and community activist, Toledo

Bea Stadtler, author, Holocaust educator and lecturer, and community activist, Cleveland

Robert Thum, teacher, Mad River Local School District, Dayton; Holocaust workshop facilitator; participant, Holocaust and Jewish Resistance Seminar, Israel

A noteworthy component of *The Holocaust: Prejudice Unleashed* is the extensive resources section, which was prepared by **Ralph Simon**, media specialist for the Cleveland Heights-University Heights School District and Temple Emanu El Library, University Heights. **Earl Lefkovitz**, director of the Ratner Media Center, shared the center's annotated media bibliography. **Jacqueline Stern**, librarian at the Cleveland College of Jewish Studies, provided valuable assistance in documentation of materials used in this curriculum. The efforts of these individuals are greatly appreciated.

Co-editors of *The Holocaust: Prejudice Unleashed* are committee members **Leatrice B. Rabinsky** and **Carol Danks**. Students of Danks' ninth grade classes at Theodore Roosevelt High School, Kent, and Rabinsky's classes on the Literature of the Holocaust, Cleveland Heights High School, Cleveland Heights, contributed original poetry to the curriculum.

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CHAPTER 1

Introduction for Teachers

Concepts of Holocaust Education

by Isaiah Kuperstein and Henry Hausdorff

I. The Holocaust was a genocidal event in human history.

II. The Holocaust was the result of a carefully drawn genocidal plan of the legally established government of Germany.

III. The victims solely designated for annihilation were all Jews.

IV. The Holocaust was systematically and gradually enacted with all propagandistic, legal, and technical means available to the German nation.

V. The Holocaust was implemented with the active cooperation of significant groups within the societies under Nazi domination.

Program Goals and Objectives

I. Introduction

The material in this curriculum is prepared for a ten-lesson unit. The Ohio Council on Holocaust Education perceives this to be the minimum number of lessons for a unit of study on the Holocaust.

The unit contains a program goal and program and subject objectives that can be infused at appropriate places into a school district's course of study. The ten lessons are related to the goals and objectives.

The instructional materials and supplementary materials include a wealth of documents, personal accounts, vocabulary lists, maps, and audiovisual aids. Suggestions for writing assignments, as well as guidelines for research and exploration projects, are also included. With this curriculum, the teacher has sufficient material to add additional lessons, if desired.

II. Program Goal

The program will enable students to develop knowledge of the Holocaust, the planned genocide of the Jewish people, and an understanding and appreciation of the human survival and resistance to that genocide. The program will also include information about the Nazi victimization of millions of non-Jews.

III. Program Objectives

The program will enable students to:

A. Develop an awareness of racism, stereotyping, and prejudice
B. Become knowledgeable, sensitive, and responsive to the consequences of apathy
C. Put the Holocaust into historical perspective
D. Understand the systematic genocidal plan of the "Final Solution"
E. Appreciate the many forms of resistance
F. Relate the lessons of the Holocaust to contemporary world situations.

IV. Subject Objectives

A. The program will enable students to develop an awareness of racism, stereotyping, and prejudice.
The student will be able to:

1. Define racism, stereotyping, and prejudice
2. Identify cultural and historical examples of racism, stereotyping, and prejudice
3. Give examples of racism, stereotyping, and prejudice in political, social, and economic institutions during the rise of Nazism
4. Relate and apply knowledge to communal and individual decisions and their consequences
5. Give examples of the operations of "quota systems" for minorities
6. Give examples of restrictions on admission to public places.

B. The program will enable students to become knowledgeable, sensitive, and responsive to the consequences of apathy.
The student will be able to:

1. Identify situations of world apathy during the Holocaust
2. Give examples of apathy among world leaders during the Holocaust
3. Give examples of apathy among ordinary citizens in the world during the Holocaust
4. Identify and discuss the tragic results of world apathy during the Holocaust
5. Evaluate the results and consequences of world apathy during the Holocaust.

C. The program will enable students to put the Holocaust into historical perspective.
The student will be able to:

1. Identify significant events in Jewish history prior to the Holocaust
2. Gain an appreciation for Jewish culture
3. Distinguish among the cultures of various Jewish communities
4. Appreciate the uniqueness of the Nuremberg War Crimes Trials
5. Understand the importance of justice being served on war criminals
6. Examine the issue of following a nation's law in lieu of a higher standard.

D. The program will enable students to understand the systematic genocidal plan of the "Final Solution."
The student will be able to:

1. Identify legal restrictions against the Jews
2. Define genocidal terminology
3. Describe ghettoization; deportation; and life in the labor, concentration, and death camps
4. Donstruct models, maps, dioramas, and pictures of life in the camps
5. Appreciate the situation of non-Jews who risked their lives to save Jews.

E. The program will enable students to appreciate the many forms of resistance.
The student will be able to:

1. Define active, passive (non-violent), and spiritual resistance
2. Identify places and groups, Jewish and Gentile, who participated in active resistance
3. Identify individuals, Jewish and Gentile, who were responsible for acts of resistance
4. Give examples of ghetto and concentration camp uprisings
5. Give examples of attempts at normalcy in the face of annihilation in the camps
6. Locate and study artistic expression as a form of resistance.

F. The program will enable students to relate to the lessons of the Holocaust to contemporary world situations.

The student will be able to:

1. Recognize attitudes and behaviors that lead to prejudice and hate
2. Understand world situations that require an individual and/or group resistance
3. Perceive school and neighborhood situations
4. Recognize that lack of a free press results in propaganda and false information
5. Recognize and respond to examples of dehumanization in society
6. Respond to situations of individual and group apathy and indifference
7. Actively request a response from interest groups and/or governmental bodies.

V. Relationship of Subject Objectives to Instructional Objectives

The grid below demonstrates the major relationships between the subject objectives and the instructional objectives for each lesson. The lessons may reflect additional subject objectives as well.

Lesson	**Subject Objectives**						
1	A1	F1					
2	A2	A3					
3	C1	C2	C3				
4	A3	D1	D3				
5	A3	D1	D3				
6	A3	D3					
7	E1	E2	E3	E4	E5	E6	
8	A4	B1	B2	B3	B4	B5	D5
9	C4	C5	C6				
10	F5						

Page Keys

Tinted page
relates to instructional guide for teachers

Tinted bars on page
indicates readings

Solid bars on page
contain topics for class instruction, discussion questions and vocabulary lists

No tints or bars on page
are student worksheets

CHAPTER 2

Foundations of the Holocaust

CHAPTER 2

Foundations of the Holocaust

CHAPTER

2

Foundations of the Holocaust

Lesson 1: Apathy and Indifference

I. Instructional Objectives

A. The student will recognize the effects of apathy, indifference, and prejudice.
B. The student will recognize the importance of exercising social responsibility.
C. The student will become aware that one must act against, not just accept, injustice.

II. Instructional Materials

A. *Hangman*, a 12-minute animated film based on the poem, "Hangman," by Maurice Ogden. In the film, townspeople are condemned and hung, one by one, by a mysterious stranger. Reactions of the townspeople to the hangings illustrate apathy and indifference.
B. Hangman Discussion Questions
C. Apathy and Indifference — Quotations for Discussion
D. "Hangman," a poem by Maurice Ogden
E. Student Worksheets
  1. Hangman Checklist
  2. Hangman Vocabulary Worksheet
  3. Hangman Worksheet
  4. Hangman Sequence of Events Worksheet

III. Procedures

A. Show the film *Hangman* without any prior discussion or information.
B. Discuss students' reactions to the film. Use the discussion questions to evoke responses.
C. Because the film merits watching twice, if class time permits show it again to enable students to pick up what they may have missed during the first viewing.
D. Distribute Apathy and Indifference — Quotations for Discussion. Allow time for the students to read these quotations, or ask students to read them aloud. Discuss how these quotations address apathy and indifference.
E. Distribute Hangman Checklist and allow students 5-10 minutes to complete column 1.
F. Assign the poem "Hangman" as homework reading. Have students complete column 2 of Hangman Checklist as part of their homework assignment. Assign any of the remaining student worksheets as homework.

IV. Supplementary Materials

A. The Greenies, by William Goodykoontz
B. The Greenies Worksheet

Hangman Discussion Questions

1. Who came to town smelling of gold and blood and flame?
2. What did the hangman build?
3. Who first questioned the hangman?
4. Who was the hangman's first victim?
5. What was the reaction of the townspeople to the first execution?
6. What did the townspeople expect to happen after the first execution?
7. What happened to the one who calls the hangman "murderer"?
8. Why did the townspeople allow a second execution?
9. What do the townspeople notice about the size of the gallows?
10. What are the reasons for the third, fourth, fifth, and sixth executions?
11. After the sixth execution, who spoke up?
12. What does the remaining townperson think the hangman wants him to do?
13. Whom did the hangman want?
14. Who helped the last man?

Apathy and Indifference — Quotations for Discussion

1. "To sin by silence when they should protest makes cowards of men."
   — Abraham Lincoln
2. "When you have a choice to make and you don't make it, that in itself is a choice."
   — William James
3. "The world is too dangerous to live in, not because of the people who do evil, but because of the people who sit and let it happen."
   — Albert Einstein
4. "The only thing necessary for evil to triumph is for good men to do nothing."
   — Edmund Burke
5. "In Germany, the Nazis came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time there was no one left to speak for me."
   — Martin Niemoeller

Hangman

by
Maurice Ogden

SOURCE: Maurice Ogden, *Hangman* (Tustin, California: Media Masters, Inc. for Regina Publications, Third Edition, June 1968). Printed with permission from Maurice Ogden.

1.

Into our town the Hangman came,
Smelling of gold and blood and flame —
And he paced our bricks with a diffident air
And built his frame on the courthouse square.

The scaffold stood by the courthouse side,
Only as wide as the door was wide;
A frame as tall, or little more,
Than the capping sill of the courthouse door.

And we wondered, whenever we had the time,
Who the criminal, what the crime,
The Hangman judged with the yellow twist
Of knotted hemp in his busy fist.

And innocent though we were, with dread
We passed those eyes of buckshot lead;
Till one cried: "Hangman, who is he
For whom you raise the gallows-tree?"

Then a twinkle grew in the buckshot eye,
And he gave us a riddle instead of reply:
"He who serves me best," said he,
"Shall earn the rope on the gallows-tree."

And he stepped down, and laid his hand
On a man who came from another land —
And we breathed again, for another's grief
At the Hangman's hand was our relief.

And the gallows-frame on the courthouse lawn
By tomorrow's sun would be struck and gone.
So we gave him way, and no one spoke,
Out of respect for his hangman's cloak.

2.

The next day's sun looked mildly down
On roof and street in our quiet town
And, stark and black in the morning air,
The gallows-tree on the courthouse square.

And the Hangman stood at his usual stand
With the yellow hemp in his busy hand;
With his buckshot eye and his jaw like a pike
And his air so knowing and businesslike.

And we cried: "Hangman, have you not done,
Yesterday, with the alien one?"
Then we fell silent, and stood amazed:
"Oh, not for him was the gallows raised . . ."

He laughed a laugh as he looked at us:
". . . Did you think I'd gone to all this fuss
To hang one man? That's a thing I do
To stretch the rope when the rope is new."

Then one cried "Murderer!" One cried "Shame!"
And into our midst the Hangman came
To that man's place. "Do you hold," said he,
"With him that was meant for the gallows-tree?"

And he laid his hand on that one's arm,
And we shrank back in quick alarm,
And we gave him way, and no one spoke
Out of the fear of his hangman's cloak.

That night we saw with dread surprise
The Hangman's scaffold had grown in size.
Fed by the blood beneath the chute
The gallows-tree had taken root;

Now as wide, or a little more,
Than the steps that led to the courthouse door,
As tall as the writing, or nearly as tall,
Halfway up on the courthouse wall.

3.

The third he took — we had all heard tell —
Was a usurer and infidel,
And: "What," said the hangman, "have you to do
With the gallows-bound, and he a Jew?"

And we cried out: "Is this one he
Who has served you well and faithfully?"
The Hangman smiled: "It's a clever scheme
To try the strength of the gallows-beam."

The fourth man's dark, accusing song
Had scratched our comfort hard and long;
And "What concern," he gave us back,
"Have you for the doomed —
the doomed and black?"

The fifth. The sixth. And we cried again:
"Hangman, Hangman, is this the man?"
"It's a trick," he said, "that we hangmen know
For easing the trap when the trap springs slow."

And so we ceased, and asked no more,
As the Hangman tallied his bloody score;
And sun by sun, and night by night,
The gallows grew to monstrous height.

The wings of the scaffold opened wide
Till they covered the square from side to side;
And the monster cross-beam, looking down,
Cast its shadow across the town.

4.

Then through the town the Hangman came
And called in the empty streets my name —
And I looked at the gallows soaring tall
And thought: "There is no one left at all

For hanging, and so he calls to me
To help pull down the gallows-tree."
And I went out with right good hope
To the Hangman's tree and the Hangman's rope.

He smiled at me as I came down
To the courthouse square through the silent
town,
And supple and stretched in his busy hand
Was the yellow twist of the hempen strand.

And he whistled his tune as he tried the trap
And it sprang down with a ready snap —
And then with a smile of awful command
He laid his hand upon my hand.

"You tricked me, Hangman!" I shouted then,
"That your scaffold was built for other men . . .
And I no henchman of yours," I cried,
"You lied to me, Hangman, foully lied!"

Then a twinkle grew in the buckshot eye:
"Lied to you? Tricked you?" he said, "Not I.
For I answered straight and I told you true:
The scaffold was raised for none but you.

"For who has served more faithfully
Than you with your coward's hope?" said he,
"And where are the others that might have stood
Side by your side in the common good?"

"Dead," I whispered; and amiably
"Murdered," the Hangman corrected me:
"First the alien, then the Jew . . .
I did no more than you let me do."

Beneath the beam that blocked the sky,
None had stood so alone as I —
And the Hangman strapped me,
and no voice there
Cried "Stay!" for me in the empty square.

Hangman Checklist

Directions. Before reading the poem, check those statements with which you agree. After reading the poem, check those statements with which you believe the poet, Maurice Ogden, would agree.

You	Poet	
______	______	1. A person who commits a crime should be punished.
______	______	2. I don't care what happens, as long as it doesn't disturb me.
______	______	3. Evil actions occur because of bad people.
______	______	4. It is difficult for me to give support to someone who is being taken advantage of by someone else.
______	______	5. It is important to mind only your own business.
______	______	6. Getting involved in other people's problems is not the responsible thing to do.
______	______	7. Many people need to be persecuted to be kept in line.
______	______	8. If someone pushes me around, I want everyone to know about it.
______	______	9. People should help other people who are being wronged.
______	______	10. The ultimate crime is murder.
______	______	11. I think many people have been murdered for no reason whatsoever.
______	______	12. I would defend one of my own group only.
______	______	13. I expect help if I am wronged.
______	______	14. Someone else can help others who are wronged even if I'm unable to intervene.
______	______	15. I think people who infringe on the rights of others would do the same to me.
______	______	16. People should stick together for the common good.

Hangman Vocabulary Worksheet

1. **Scaffold** — Stanza 2 "The *scaffold* stood by the courthouse side."
   scaffold a. wall hanging
   b. elevator
   c. elevated platform
2. **Hemp** — Stanza 3 "That hangman with the yellow twist
   Of knotted *hemp* in his busy fist."
   hemp a. hay
   b. tough fiber used for cordage
   c. fuel
3. **Buckshot** — Stanza 4 "We passed those eyes of *buckshot* lead;"
   buckshot a. coarse shot used for game
   b. wild animal
   c. firing line
4. **Riddle** — Stanza 5 "And he gave us a *riddle* instead of reply:"
   riddle a. lines with a hidden meaning
   b. an instrument
   c. story
5. **Gallows** — Stanza 5 "Shall earn the rope on the *gallows*-tree."
   gallows a. tree trunk
   b. fireplace wood
   c. a frame from which criminals are hung
6. **Stark** — Stanza 8 "And, *stark* and black in the morning air,
   stark a. barren
   b. forbidden
   c. loud
7. **Alien** — Stanza 10 "Yesterday, with the *alien* one?"
   alien a. nearby
   b. friendly
   c. foreign
8. **Chute** — Stanza 14 "Fed by the blood beneath the *chute*."
   chute a. trough through which things go to lower a load
   b. tree
   c. ground

9. **Usurer** — Stanza 16 "Was a *usurer* and infidel, And:"
usurer a. friend
b. criminal
c. moneylender

10. **Infidel** — Stanza 16 "Was a usurer and *infidel*, And:"
infidel a. poor person
b. atheist
c. soldier

11. **Tallied** — Stanza 20 "As the hangman *tallied* his bloody score."
tallied a. scored by notches
b. hastened
c. denied

Hangman Worksheet

1. Whenever they had the time, the townspeople wondered who was the ____________ and what was the ____________ .

2. When a townsperson asked the hangman who the gallows were for, the hangman answered in a ____________ instead of a reply.

3. What was the hangman's answer? ____

____

____

4. Why do you think the hangman answered this way? ____________________________

____

____

5. What mistake did the townspeople make when the hangman executed the alien?

____

____

6. When the townspeople sought an excuse for their lack of action, they said it was in ____________ for the hangman's ____________ .

7. How do the townspeople react when they find out that the gallows were not for the alien? ____

____

8. When the hangman lets them know that the gallows are not for just one man, one townsperson cries, "Murderer!" What is this person's fate? ____________________

9. Who tries to stop the hangman then? ____________ Why? ____________________

____

10. The hangman always points out that his victims are different from the rest of the remaining townspeople. Why? ____

____

11. After the sixth victim, how did the townspeople feel? ______________________

____

12. When the hangman called the last man's name, the last man thought the hangman wanted help to ____

13. How did the last man feel when the hangman laid his hands on him? __________

14. The last man said he was no ____________ of the hangman.

15. The hangman calls the last man a ____________ .

16. How did the last man feel when he realized there was no one to help him? _____

17. At the end of the poem, the hangman identifies the last man as the one who served the hangman more ____________ .
What did the hangman mean? ______________________________________

18. The last man says all the other townspeople are ____________ , but the hangman corrects him and says they were ____________ .

19. What happened to the last man? ______________________________________

____

20. What is the poet saying about human relationships?

____

____

____

Hangman Sequence of Events Worksheet

Directions. Put the following events in the correct sequence in which they happened in the poem. Place the number "1" next to the event that happened first, a "2" next to the event that happened second, and so on.

_______ The Hangman kills the alien.

_______ The people think the Hangman's done.

_______ A fifth and sixth person are hanged.

_______ The Hangman calls the last man a coward.

_______ The people ask who's the criminal.

_______ The Hangman answers in a riddle.

_______ A black person is hanged.

_______ The Hangman calls the last man a murderer.

_______ A Jewish person is hanged.

_______ The Hangman came to town.

_______ One person cries out against hanging the alien.

_______ The last man stood alone.

_______ The Hangman starts building by the courthouse.

_______ No one cried, "Stay."

_______ The Hangman calls the last man's name.

_______ The Hangman tallied his score.

The Greenies

by
William Goodykoontz

SOURCE: William Goodykoontz, "The Greenies," *The Holocaust Years: Society on Trial*, Roselle Chartock and Jack Spencer, editors (New York: Bantam Books, 1978), pp. 79–81. Reprinted with permission from Bantam, Doubleday, Dell.

John Doe, Jr., is not born with prejudice against people who have green hair. But from the time he is a small child, he is warned against them. He is not supposed to play with green-haired children. He is told not to talk with them. His parents say, "Stay with your own kind. You'll be bad, John, if you mix with green-haired children."

As John grows older, he learns that his parents, their friends, and neighbors do not want people with green hair to:

attend his church
live in his neighborhood
go to his school, or playground, or camp.

John believes what the adults around him say. And they say that green-haired people should go to church elsewhere, live elsewhere, and go to other schools. As a child, John does not see many people with green hair.

At home, John often listens to his father talk. John Doe, Sr., started out in life with high hopes. But somewhere along the way, John Doe, Sr., did not get the job he wanted or the raise he hoped for. He began to believe that a certain group of people were the cause of his failure and that these people are to blame for everything that is wrong in life. Naturally, the bad ones are the Greenies — the people with green hair!

John Doe, Sr., talks against the people with green hair everywhere he goes — in public and in private. At home, especially, he talks about how dirty, dumb, poor, and evil the people with green hair are. Day after day, he makes jokes about them. He says that they should be thrown out of the community or that they are turning the country over to the enemy. And he always says that no Greenies will ever move into his neighborhood. Complaining about the green-haired people makes John Doe, Sr., forget that he himself is something of a failure. And when he is reminded of his failure, he can easily blame it on the green-haired people.

John Doe, Jr., begins to believe that his father is right. And anyhow he doesn't often talk with green-haired people to see what they're really like. Sometimes he reads about them in newspapers. But since newspapers play up crime, he usually reads about green-haired people who have gotten into trouble with the law. Again John believes his parents are right. Green-haired people do bad things. Even the newspapers say so.

John Doe, Jr., becomes a man. He believes the things he has learned about people with green hair. Then he marries Jane Roe, who has learned the same prejudices against people with green hair. Later they have children. And what do they teach their children? "Don't play with children with green hair. You are bad if you do."

So John Doe, Jr., carries over his prejudices to his children. And his children, too, become infected with the disease called prejudice.

The Greenies Worksheet

VOCABULARY:
prejudice
attitude
scapegoat
stereotyping
behavior
opinion
fact
generalizing

Part I. *Directions.* Look carefully at the word on the left. Find the same word in that row and circle it.

1.	**prejudice**	prejudese	prejudiced	prejudice
2.	**attitude**	atitude	altitude	attitude
3.	**scapegoat**	scapegoate	scrapegoat	scapegoat
4.	**stereotyping**	stereotping	steerotyping	stereotyping
5.	**behavior**	bihavior	behavier	behavior
6.	**opinion**	openion	opinion	opinon
7.	**fact**	fack	facte	fact
8.	**generalizing**	geneeralizing	gennerelizing	generalizing

Part II. *Directions.* Write each vocabulary word under the correct number of syllables.

1 syllable	**2 syllables**	**3 syllables**	**5 syllables**
____________	____________	____________	____________
		____________	____________
		____________	
		____________	

Part III. *Directions.* Read the sentences below. The vocabulary words are used in each sentence.

1. Because Susan was handicapped, she was a scapegoat for other children.
2. Her attitude toward school has changed for the better.
3. The children were prejudiced because the man was old.
4. "Blondes have more fun" is an example of stereotyping.
5. One's behavior tells many things about a person.
6. In John's opinion, only athletes can be "heroes."
7. It is a fact that cars come in many colors.
8. The people were generalizing when they said that older people cannot help themselves.

Part IV. *Directions.* Based on the way words are used in the sentences above, match each vocabulary word to its correct definition.

1. A person or thing bearing the blame for others ____________________
2. A feeling or emotion toward a fact or state ____________________
3. An actual occurrence or proof ____________________
4. Giving general applicability to; not specific ____________________
5. Preconceived judgment or opinion; bias ____________________
6. The manner of conducting oneself ____________________
7. Something conforming to a fixed or general pattern ____________________
8. A view, judgment, or appraisal formed about a particular matter ____________________

Part V. *Directions.* Unscramble each word at the left and write it correctly on the line at the right.

1. tscgaaoep ____________________
2. duatetti ____________________
3. tfca ____________________
4. neeliziggran ____________________
5. eeidcjurp ____________________
6. abehiorv ____________________
7. tpigeoersnty ____________________
8. iinnoop ____________________

Part VI. *Directions.* If the two words in each pair below have the same meaning, put the letter "S" in the blank. If the two words have opposite meanings, put the letter "A" in the blank.

1. prejudice __________ dislike
2. attitude __________ feelings
3. scapegoat __________ person bearing the blame
4. stereotyping __________ original
5. behavior __________ conduct
6. opinion __________ belief
7. fact __________ unproven
8. generalizing __________ specifically

Part VII. *Directions.* Complete the following sentences with facts from "The Greenies."

1. John is not supposed to play with ______________________________
______________________________.

2. John's parents, their friends, and their neighbors do not want people with green hair to ______________________________
______________________________.

3. As a child, John does not see many people ______________________________
______________________________.

4. John's father believes that a certain group of people are to blame for ______________
______________________________.

5. Complaining about the green-haired people makes John Doe, Sr., forget that he himself ______________________________
______________________________.

6. Since newspapers play up crime, John usually reads about green-haired people who have ______________________________
______________________________.

7. John Doe, Jr., carries over his ______________________________.

Part VIII. *Directions.* Answer the following questions.

1. List the events in John, Jr.'s life that teach him his prejudice.
   a.
   b.
   c.
2. List the stereotypes associated with "The Greenies."
   a.
   b.
   c.
3. What can you conclude about the possible causes of prejudice?
   a. (example) ignorance
   b.
   c.
   d.
4. What are the effects of this prejudice?
   a. (example) limited experience with other groups
   b.
   c.
   d.

Part IX. *Directions.* Many times we think of prejudice only in relation to the issue of race or religion. List other areas in which prejudice may occur.

1. (example) teenagers
2. (example) handicapped
3.
4.
5.

Part X. *Directions.* Answer the questions listed below.

1. How would you explain prejudice to someone? Have you ever experienced prejudice? If so, how and why?
2. Are there stereotypes that you consciously hold?
   Example: Teenagers are bad drivers.
3. Have you found these stereotypes to be true? Explain.
4. Based on your readings and personal experience, do you think prejudice can be eliminated? Develop a plan of what you can do to accomplish this goal.

Lesson 2: Historical Background and Chronology of the Holocaust

I. Instructional Objectives

A. The student will recognize the effects of prejudice.
B. The student will learn that anti-Semitism has existed for centuries.
C. The student will understand the chronology of events of the Holocaust.

II. Instructional Materials

A. Historical Background Information
B. Significant Dates of the Holocaust Era
C. Quotations by Germans Pertaining to the Holocaust

III. Procedures

A. Using the Historical Background Information, present a mini-lecture on events leading up to the Holocaust.
B. Distribute the Significant Dates of the Holocaust Era to students for reference during the mini-lecture.
C. Distribute the Quotations by Germans Pertaining to the Holocaust. Allow time for the students to read these quotations, or ask students to read them aloud. Discuss these quotations using the questions that follow the quotations.
D. Assign the following readings as homework for Lesson 3:
   1. Two Models of Jewish Communities
   2. Bilke, My Hometown-Zichrona Livracha-A Memorial Tribute, excerpts from a master's thesis by Isidor Reisman
   3. "Bilke, My Hometown," a poem by Isidor Reisman

IV. Supplementary Materials

A. *Genocide*, a 51-minute documentary film that is part of the *World at War* series. The film is narrated by Lawrence Olivier and tells the inhumane story of Hitler's "Final Solution." It can be rented from the local Anti-Defamation League or a university film service.
B. Teacher Guide to *Genocide*

Historical Background Information

The Holocaust was the systematic planned destruction of the Jewish people during the years 1933-1945. Six million Jews, one-third of the world's Jewish population, were annihilated by the Nazis. Millions of other people — those who opposed the Nazis, those who didn't fit the "Aryan myth" of a perfect race, and those who endangered their lives by harboring Jews — were also destroyed.

Nazi policies of expulsion and annihilation of the Jews built on centuries of discrimination. Edicts of canon law and policies of other governments imposed severe restrictions on the Jews. At first, there was the period of conversion which meant "You cannot live among us as Jews." As early as 321, Roman emperors and theologians withdrew ancient privileges to the Jews if they did not convert to Christianity. For example, Jews were excluded from high office or from military careers. Rabbis were stripped of their jurisdiction.

By the Middle Ages, the policy of expulsion was enforced in many countries. This meant "You cannot live among us." Canon policy stated that Jews were the enemies of the Church. As a result, Jews were expelled in the 11th century from such places as Rouen and Orleans in France and in the late 13th century from England.

Organized massacres of the Jews took place in German and French towns in 1096. By 1215, there was a church law requiring Jews to wear a special mark. In German countries, Jews sewed a disk or badge to their clothing. In 1492, Jews who had not converted were expelled from Spain. By 1550, Jews were forced to live in ghettos in many countries. Some of the most violent pogroms against the Jews were organized by Chmielnicki in 1648 in Poland.

During the 18th century, the period of enlightenment, Judaism was often referred to as a "superstition" that had to be removed. Posters called "broadsheets" in Germany and England pictured Jews as the devil or indulging in forbidden foods.

In the 19th century, there was a revival of fierce discrimination against the Jews. German peasants rioted against them. A wave of pogroms took place in more than 160 towns in Russia in 1881. Spurious literature, the "Protocols of the Elders of Zion," was published in 1905 by the Czarist secret police. This pamphlet proclaimed that Jews had an international network to control the world.

Twentieth century Europe, however, brought forth the most virulent discrimination against the Jews. Immediately following World War I, Simon Petliura organized the pogroms in more than 500 places between Russia and Poland, claiming that the Jews were allies of the Bolsheviks. The Nazis, then, had precedents for the "Final Solution," or annihilation, of the Jews. This meant "You cannot live."

In state-sponsored legal decrees, the "Final Solution" became Nazi government policy. Not all victims were Jews, but the "Final Solution" meant that all Jews were vicitms.

Dachau, the first concentration camp, was opened in 1933 for political prisoners. The first gassings and mass murders killed Germans who were victims of the myth of Aryan supremacy because they were infirm, mentally retarded, or emotionally disturbed. Russian prisoners of war were the first victims in the death block in Auschwitz, built in 1941. Genocidal acts were committed against the gypsies. Many members of the Polish intelligentsia were killed, and Polish children were taken from their parents — all in an effort to make the Polish people permanently subservient.

The Holocaust was to culminate in a massive industry of death camps and slave labor camps — places such as Auschwitz, Treblinka, Sobibor, Chelmno, Maidanek, and Belzec — in which virtually all who entered were murdered. However, the Holocaust did not begin with bold or even unusual brutality. It began gradually with discrimination, segregation, isolation, and economic strangulation. Anti-Semitic acts were endorsed by the state, making victims feel insecure and unwelcome.

By 1935, two years after Hitler came to power, the German government introduced systematic legislation defining Jews and segregating them from Aryan, or pure German, society. Aryans were considered worthy while other peoples were "destined to servitude." The Jews, the gypsies, the mentally retarded, the infirm, and the elderly were considered unworthy of life.

The Nuremberg legislation of 1935 defined the Jews as a racial group on the basis of the religious identity of their grandparents, without regard to the religion they practiced, the identity they affirmed, or the views they held. The Jews were called "vermin to be exterminated." Between 1935 and 1939, Jews were removed from the civil service, courts and commerce, and schools and universities. Jews could not employ Aryans in their homes.

Following the Nuremberg legislation, the plan to kill the Jews intensified. On November 9, 1938, 191 synagogues in Germany and Austria were burned, thousands of Jewish businesses were looted, and 20,000 Jews were arrested. So great was the destruction that this evening was called *Kristallnacht*, the "Night of the Broken Glass."

War only quickened the pace and the scale of the killings. The Nazis increased their use of force and violence after a country surrendered and after a people were subdued. In 1940 and 1941, mobile killing units known as *Einzatzgruppen* followed the invading Nazi armies eastward and killed millions of people by rounding them up, bringing them to the edge of a city or town, and shooting them one at a time.

More than 1,500,000 Jews were killed in this process, as were thousands of Soviet political leaders, intellectuals and scholars, teachers, journalists and writers, all without charges or trial. They became victims of a disciplined killing process that used the confusion of the immediate post-invasion period to eliminate whole families and entire villages.

The scope broadened as Nazi officials wondered if they could find a better way of killing people, a process less brutalizing to their sensibilities and less exhausting to the S.S. troops. Some existing concentration camps were enlarged, while others were newly constructed, often near major railroad intersections in Poland and Germany.

The Nazis deported Jews, gypsies, and a host of other people they deemed undesirable into the camps. Some worked as slave laborers and some were maintained as prisoners, but most were killed immediately in gas chambers. At the height of this campaign, 10,000 people were killed each day at Auschwitz, and the numbers killed at other death camps were not far behind.

Some people tried to resist the Nazis. In uprisings in ghettos such as the Warsaw Ghetto and even in the extermination camps, Jews resisted not because they expected to win, but because they affirmed their honor and dignity. They resisted in hundreds of small ways such as practicing their faith, teaching the young, and remaining humane and compassionate. Some even resisted by resorting to arms.

Many Jews tried to evade the Nazis by hiding. It was often difficult to find a place to hide because a family that hid Jews could be killed. Some brave and noble individuals — the citizens of the village of Le Chambon-sur-Lignon in France, the German industrialist Otto Schindler in Poland, and the entire Danish people — defied the Nazis by providing shelter to the victims.

Thousands of other ordinary men and women saved individuals and families they often didn't even know while putting themselves and their own families at great risk. These valiant people were few in comparison to the many more who turned their backs and closed their eyes. Indifference, complacency, and cooperation were more prevalent than was resistance throughout occupied Europe.

When Allied soldiers liberated the concentration camps, they found the starving remnants of the people chosen by the Nazis for destruction. Emaciated skeletons were evidence of people who suffered from malnutrition. Six million Jews had been killed, while only a few hundred thousand Jews remained. Millions of other innocent victims — men, women, children, gypsies, Poles, Slavs, and Quakers — also had been killed as the Nazis pursued two policies: implementing a "Final Solution" to eliminate the Jews and establishing racial perfection in the world by eliminating or making subservient all the "inferior" peoples of Europe.

Significant Dates of the Holocaust Era

SOURCE: Leatrice B. Rabinsky, "Guide for Use with *Tomorrow Came Much Later: A Journal of Conscience* (Lawrence, Kansas: Centron Films, 1980), pp. 4–6. Some material adapted from *The Holocaust*, Yad Vashem, Jerusalem, Israel, 1975.

November, 1923 — Munich Beer Hall Uprising. Adolf Hitler sentenced to Landsberg Prison for five years, serving less than thirteen months. He wrote *Mein Kampf — My Struggle* — in which his plans for world control and organized Jewish annihiliation are presented.

January 30, 1933 — Appointment of Adolf Hitler as Reich Chancellor or Prime Minister.

1933 — Dachau Concentration Camp opened — first political concentration camp.

May 10, 1934 — Burning of books of Jewish content and of books opposing Nazi philosophy.

September 10, 1935 — Nuremberg Laws passed, imposing extensive anti-Jewish racist legislation.

July 16, 1937 — Opening of Buchenwald Concentration Camp.

March 13, 1938 — Annexation of Austria by Germany.

July, 1938 — Evian Conference — Conference on refugee problem called by President Franklin D. Roosevelt, in French summer resort. Talked to resolve Jewish refugee problem.

November 9–10, 1938 — *Kristallnacht*. Crystal Night or Night of Broken Glass — Anti-Jewish Riots throughout Germany and Austria — "spontaneous" punishment for killing of Ernst Von Rath, German third secretary in Paris by seventeen-year-old Hershel Grynzspan. More than 20,000 Jews arrested, 191 synagogues destroyed, 7,500 shops (and glass windows) burnt and looted.

March 15, 1939 — Occupation of Czechoslovakia by Germany.

September 1, 1939 — Invasion of Poland by Germany — beginning of World War II.

September 21, 1939 — Establishment of ghettos in Poland, each governed by a Judenrat — by orders of Reinhard Heydrich.

November 23, 1939 — Jewish star armband required on all Jews of Central Poland.

April 9, 1940 — Occupation of Denmark, Southern Norway by Germany.

May 10, 1940 — Invasion of Holland, Belgium, France by Germany.

June 22, 1940 — Surrender of French army to Germany.

April 29, 1940 — Directive to establish concentration camp in Auschwitz by Heinrich Himmler.

November 15, 1940 — Sealing off of Warsaw Ghetto.

August 17, 1940 — Demonstrations by masses of starving people in Lodz Ghetto, Poland.

April 6, 1941 — Invasion of Yugoslavia and Greece by Germany.

June 22, 1941 — Germany attacks U.S.S.R.

December 11, 1941 — Germany declares war on the United States.

July 31, 1941 — Hermann Goering appoints Reinhard Heydrich to carry out the "Final Solution" against the Jews.

October 10, 1941 — Theresienstadt Ghetto established in Czechoslovakia.

December 8, 1941 — Establishment of Chelmno extermination camp near Lodz, Poland.

January 20, 1942 — Wannsee Conference in suburb of Berlin. Drafting of detailed plan to annihilate the eleven million Jews of Europe — the "Final Solution."

March 1, 1942 — Sobibor death camp extermination begins.

March 17, 1942 — Belzec extermination begins.

June 1, 1942 — Opening of Treblinka death camp.

June 10, 1942 — Liquidation of Lidice, Czechoslovakia Christian community in reprisal for murder of Reinhard Heydrich.

July 22, 1942 — Large-scale evacuation in Warsaw Ghetto leading to deportation of 300,000 Jews to Treblinka.

July 28, 1942 — "Jewish Fighting Organization" (Z.O.B.) set up in the Warsaw Ghetto.

April 19, 1943 — Bermuda Conference for discussion of U.S. and British resolution of situation of Nazi victims. Futile discussion.

April 19–May 16, 1943 — Destruction of the Warsaw Ghetto by forces of General Jurgen Stroop.

April 19, 1943 — Uprising by less than 5,000 Jews in Warsaw Ghetto under leadership of 23 year old Mordecai Anielewicz.

June, 1943 — Liquidation of all ghettos in Poland ordered by Heinrich Himmler.

June–September, 1943 — Underground fighters in Vilna Ghetto leave by the hundreds for surrounding forests.

August 2, 1943 — Revolt in Treblinka death camp.

March 19, 1944 — Invasion of Hungary by Germany.

May 15, 1944 — Deportation of Hungarian Jews to Auschwitz. More than 380,000 deported by end of June.

June 6, 1944 — Allied invasion of Normandy.

January 17, 1945 — Prisoners from Auschwitz begin "Death March" as Nazis evacuate the extermination camp.

April 15, 1945 — British liberate Bergen-Belsen Concentration Camp.

May 8, 1945 — Germany surrenders marking the end of Hitler's "Thousand Year Reich."

Quotations by Germans Pertaining to the Holocaust

SOURCE (Items 1, 3–7, 9–11) Gerhard Schoenberner, *The Yellow Star* (New York: Bantam Books, 1979), pp. 10, 12, 14, 54, 58, 93, 144, 188. Reprinted with permission from Bantam, Doubleday, Dell. (Items 2 and 8) Y. Arad, Y. Gutman, and A. Margoliot, editors, *Documents on the Holocaust* (Jerusalem: Yad Vashem & "Ahva" Cooperative Press, 1981), pp. 78 and 352. Reprinted with permission.

Introduction. The Germans were very careful to document their thoughts and actions. The following quotations come from a variety of sources including a legal statement, a letter to a newspaper editor, military orders, and administrative reports. By reading these excerpts, we begin to get a picture of what was occurring both before and during the war.

1. "My measures will not be hindered by any legal consideration or bureaucracy whatsoever. It is not justice that I have to carry out by annihilation and extermination."

   Hermann Goering
   March 4, 1933

2. "Marriages between Jews and citizens of Germany or related blood are forbidden."

   Laws for the Protection
   of German Blood
   September 15, 1935

3. "Unfortunately, many people today still say 'God created Jews too. That is why you must respect them also.' We say, however, 'Vermin are also animals, but we still destroy them.' The Jew is a half-caste. He has inherited characteristics of Aryans, Asiatics, Negroes and Mongols. In a half-caste, the worst characteristics predominate. The only good thing about him is his white color. . . . The Jews look on us as animals as well as treat us accordingly. They use cunning tricks to take away our wealth.

   "In Gelsenkirchen the Jew Grueneberg sold us rotten meat. His book of laws allows him to do that. The Jews have plotted revolts and incited war. They have led Russia into misery. In Germany they gave the Comminist Party money and paid their thugs. We were at death's door. Then Adolf Hitler came. Now the Jews are abroad and stir up trouble against us. But we do not waver and we follow the Fuehren. We do not buy from the Jew. Every penny we give them kills one of our people."

   Erna Listing, Gelsenkirchen
   Oswaldstr.8
   Reader's letter to *Der Sturmer*
   January 1935

4. "Berlin Number 234-404 November 9, 1938
   To all Gestapo stations.
   1. Action against the Jews and their synagogues will begin on short notice. They are not to be hindered. Police are to stand by only to prevent looting.
   2. Preparations are to be made for the arrest of 20,000-30,000 Jews. Wealthy in particular are to be selected.
   3. Should in the forthcoming action, Jews be found in possession of weapons, the most severe measures are to be taken. SS can be mobilized. The direction of the Action is to be carried out by the Gestapo.

   Gestapo II Mueller. . . This teleprinter message is secret."

   Darmstadt
   November 11, 1938

5. "The inhabitants were driven out into the street just as they were, whether they were dressed or in bed. . . . There was a continuous screaming of women and children, cracking whips and rifle shots as the peo-

ple were forced into the wagons. Women carried dead children in their arms. Children hauled and dragged their dead parents by the arms and legs through the streets to the train."

Hermann Friedrich Graebe, a German witness to the killings of the Jews of Kovno on July 13 and 14, 1941

6. "On the first of December of 1941, I was on duty between 3 p.m. and 6 p.m. at sentry post No. 4 in Holstein St. At 1500 hours I saw a Jewess climb on to the fence of the ghetto, stick her head through the fence and attempt to steal turnips from a passing cart. I made use of my fire-arm. The Jewess received two fatal shots....Type of fire-arm: Carbine 98. Ammunition used: two cartridges."

Report of Wachtmeister Naumann
December 1, 1941

7. "'The Jewish race is being exterminated,' every party member says. That's quite clear, it's in our program. Elimination of the Jews and we're doing it. Not one of all those who talk like this has witnessed it, not one has been through it. Most of you will know what it means when 100 corpses are lying side by side, when 500 are lying there or when 1000 are lying there. To have stuck this out and at the same time — apart from exceptions due to human weaknesses — to have remained decent, that is what has made us hard. This is a page of glory in our history which has never been written and is never to be written."

Heinrich Himmler

8. "We discussed the ways and means of effecting the extermination. This could only be done by gassing since it would have been absolutely impossible to dispose by shooting of the large numbers of people that were expected, and it would have placed too heavy a burden on the SS men who had to carry it out especially because of the women and children among the victims."

Adolf Eichman to Rudolf Hoess

9. "The way we selected our victims was as follows: we had two SS doctors on duty at Auschwitz to examine the incoming transports of prisoners. These would be marched by one of the doctors, who would make spot decisions as they walked by. Those who were fit to work were sent into the camps. Others were sent immediately to the extermination plants. Children of tender years were invariably exterminated since by reason of their youth they were unable to work."

Rudolf Hoess,
Commandant of Auschwitz

10. "About four million Jews have been killed in the various extermination camps, while a further million met their death in other ways, the majority being executed by the *Einsatzkommandos* of the Security Police during the campaign against Russia."

Dr. Wilhelm Hoettl,
former SS-Sturmbannfuehrer
in an affidavit to Himmler

11. "Lt. Col. Brookhard: 'Did he [Eichmann] say anything at that time as to the number of Jews that had been killed?'

Wisliceny: 'Yes, he expressed this in a particularly cynical manner. He said he would leap laughing into the grave because the feeling that he had 5 million people on his conscience would be for him a source of extraordinary satisfaction.'"

Dieter Wisliceny,
former SS-Hauptsturmfuehrer
Sworn statement at Nuremberg
January 3, 1946

Discussion Questions

1. How could a modern 20th Century country behave like this?
2. Could Jews only be such a target or might others have been their targets?
3. Could Jews have resisted?
4. What kind of training did the Nazis have?
5. In what country were the six major death camps located? Why do you think they were located there?
6. Could anyone or any country have done more to help the Jews?

Teacher Guide to *Genocide*

1. Objectives
    a. The student will learn how Hitler came to power.
    b. The student will learn how the Jews were selected as victims of the Holocaust.
    c. The student will learn how the German people were made to cooperate in the Holocaust.
    d. The student will see the effectiveness of German propaganda.
    e. The student will understand how modern man could participate in the Holocaust.
    f. The student will recognize how some people helped the Jews despite great odds.

2. Procedures
    a. Using the introduction below, provide the students with background information.
    b. Present the incomplete discussion statements listed below and ask the students to be thinking of how they would complete these statements as they watch the film.
    c. Show the film *Genocide*.
    d. Discuss the film by asking the students to complete the discussion statements.

3. Introduction

Germany was in turmoil after World War II, and anti-Semitism prevailed throughout Europe. Hitler promised the Germans a way out. He began his anti-Semitic program during the 1930s and accelerated the "Final Solution" as Germany conquered countries in Europe during World War II.

The Jews of Europe were in a hopeless situation. The West was in the midst of a depression and passed quotas on immigration. This left persecuted Jews with no place to which they could escape. Most countries of the world did not believe Hitler's words that told of the destruction of an entire race of people. German propaganda was a very effective tool both in Germany and out.

4. Discussion Statements
    a. I learned . . .
    b. I found out . . .
    c. I believe . . .
    d. War is . . .
    e. This could happen again because . . .
    f. This couldn't happen now because . . .
    g. The best part of the film was . . .

Notes

Notes

CHAPTER

3

The Culture of a People

ה׳נתן וה׳לקח יה׳ שם ה׳מבורך
על דאבדין ✡ ולא משתכחי
שנת תש׳ז
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CHAPTER

3

The Culture of a People

CHAPTER

3

The Culture of a People

Lesson 3: The Interwar Jewish Communities in Europe

I. Instructional Objectives

A. The student will gain an understanding of the nature of the Jewish communities in Europe between the two world wars.
B. The student will recognize that Jewish culture flourished in Europe for 1,000 years before the Holocaust.
C. The student will recognize that Jewish people played a vital role in European society.
D. The student will compare the historical developments of the Jewish communities in various countries in Europe as seen from a schematic overview.
E. The student will understand the various Jewish communities through the use of two ideal model-types: Western and Eastern.
F. The student will gain an impressionistic understanding (as distinguished from a detailed historical analysis) of the basic features of Jewish life within the context of the European states.

II. Instructional Materials

A. Vocabulary — The Culture of a People
B. Two Models of Jewish Communities
C. Bilke, My Hometown-Zichrona Livracha-A Memorial Tribute, excerpts from a master's thesis by Isidor Reisman
D. "Bilke, My Hometown," a poem by Isidor Reisman
E. The Jews in Interwar Europe
F. Maps
   1. Two Thousand Years of Jewish Life in Europe
   2. A Thousand Years of Jewish Culture and Communal Life

III. Procedures

A. Present a mini-lecture (approximately 10-15 minutes) on The Jews in Interwar Europe. Use maps as handouts or overheads in conjunction with the lecture.
B. Discuss the readings that were assigned as homework: Two Models of Jewish Communities and the writings of Isidor Reisman.
C. Assign the following readings as homework for Lesson 4:
   1. Laws Pertaining to the Jews (Students may be divided into groups to make mini-reports on the 12 sample laws.)
   2. Special Delivery Letter to the Chiefs of the Security Police
   3. Memorandum on the Transport of Jews Drafted for Labor

IV. Supplementary Materials

A. *Image Before My Eyes*, a 90-minute film based on a book of the same name by R. Lucian Dobroszcki. The film covers the 20-year period between the two world wars and illustrates Jewish culture through old home movies, photographs, and interviews. There are four sections — The Setting, The Culture, Among the Organized, and Darkening Cloud — which may be shown separately if desired.

Vocabulary — The Culture of a People

1. ***bund*** — an alliance or league usually the Socialist organization
2. ***diaspora*** — the dispersion of the Jews among the nations of the world (after the Babylonian captivity)
3. ***gymnasia*** — European secondary secular school, equivalent to high school plus junior college
4. ***Hasidism*** — a movement in Judaism founded by the 17th C. Rabbi Israel Baal Shem Tov, worshipping God intellectually and joyfully
5. ***heder*** — school for Jewish religious studies
6. ***kehilla*** — organized Jewish community
7. ***kosher*** — "fit" or "proper," the Jewish dietary laws
8. ***Ostjuden*** — Eastern Jews, could be Polish or Russian Jews
9. ***pogrom*** — organized massacre of minority group, especially Jews
10. ***shtetl*** — a self-contained, self-sufficient Jewish community
11. ***Zionism*** — the bond of the Jewish people to the Land of Israel

Two Models of Jewish Communities

SOURCE: Adapted from draft material distributed at Teachers' Seminar on the Holocaust, Yad Vashem, Jerusalem, Israel, 1983. Adapted and printed with permission.

These models of Jewish communities between World War I and World War II are ideal types. No single Jewish community ever fit all of the features of these models completely.

Eastern European Model	**Western European Model**
(Poland, Lithuania, Latvia, Rumania, parts of Czechoslovakia, Hungary, Soviet Union, Bulgaria, and Greece)	(France, Holland, Belgium, Italy, Austria, the Czech lands, and Germany)
(1) States were created for the first time, re-created after centuries of non-existence, or re-shaped in a major way.	Few, if any, major border or population readjustments were made.
(2) Democracies were instituted after the Versailles Congress, but there was a high degree of political instability with coup d'etats.	Democracies went through some trying times, but there were no fundamental upheavals.
(3) The new states tended to be composed of very different regions that exhibited diverse and frequently antagonistic political, economic, cultural, religious, linguistic, and historical backgrounds.	A relatively high degree of internal national unity and national identification existed.
(4) States had a high proportion of national minorities, some of which were strongly in favor of reunification with their mother country.	Relatively few of those problems existed.
(5) In the Jewish communities themselves, there was some friction between "native Jews" and "foreign Jews."	Some hostility or antagonism existed between native-born Jews and "Ostjuden." The problem grew in the 1930s.
(6) Generally, Jewish communities grew in absolute terms but declined in some states in proportion to the surrounding non-Jewish population.	Jews declined in proportion and also frequently in absolute terms.
(7) A large proportion of orthodox religious Jews resided in the state.	Far fewer numbers of orthodox religious Jews lived in the state.
(8) The majority of Jews spoke "Jewish languages" (Hebrew or Yiddish) as their mother tongues.	Most Jews spoke the vernacular, and many were no longer even fluent in "Jewish languages."

Eastern European Model	Western European Model
(9) Jewish national identification was high.	Judaism was seen as a religion; one's national identity was that of the state in which one resided. The Jews were largely assimilated.
(10) Little intermarriage existed.	Intermarriage rates were high and rising.
(11) Jews tended to be rural, although they had a prominent profile in cities.	Jews tended to be urban.
(12) Large numbers of Jews lived on or below the minimum subsistence level.	Jews tended to be middle class.
(13) They had a lower literacy rate than western Jews, but a higher rate than the local non-Jews.	Jews tended to be well-educated, relatively speaking.
(14) Large proportions of the Jews voted for Jewish parties that elected Jewish members of Parliament who represented Jewish interests. Politically active Jews tended towards the Left because the conservative parties of the Right tended to be anti-Semitic and the liberal center parties were very weak or non-existent.	Jews, if politically active, tended to affiliate with the local political parties, particularly of the Left and the Liberal-Democratic Center. Jews who were elected to the House of Parliament acted as representatives of their general political parties, not specifically as representatives of the Jewish minority's interests.
(15) States were the stronghold of the Zionist movement.	Zionism attracted a tiny minority of Jews, many of whom were "Ostjuden."
(16) Jewish national expression was also exhibited by other Jewish parties such as the Folkists, Territorialists, and Bundists.	Other Jewish parties were nonexistent. Jewish national autonomy was an alien concept to most West-European Jews.
(17) Acquiring citizenship was a very serious problem, and Jews did not enjoy full or equal rights with non-Jews.	Jews enjoyed full national and local citizenship rights.
(18) There was a recent history of pogroms and overt acts of anti-Semitism.	There were few overt acts of anti-Semitism. Discrimination, if it existed, tended to be on the social level.

	Eastern European Model	Western European Model
(19)	A very rich and wide-ranging cultural, social, and religious life existed in Jewish languages and within a Jewish mental conception or framework.	Such a life was almost nonexistent.
(20)	Jewish children attended Jewish schools in a Jewish language.	Few Jewish children attended Jewish schools.
(21)	Jewish youth were very active in Jewish youth movements.	Jewish youth movements were marginal.
(22)	Jewish youth exhibited a growing despair over the future. They felt trapped by emigration quotas, by a rapidly deteriorating economic base and opportunities, and by the shadow of anti-Semitism.	Such perceptions were almost unheard of.
(23)	Conditions were favorable for "Judaism" but unfavorable for the individual Jew.	Conditions were good for the individual Jew, but bad for "Judaism."

Bilke, My Hometown-Zichrona Livracha-A Memorial Tribute

by

Isidor Reisman

SOURCE: Isidor Reisman, "Bilke, My Hometown-Zichrona Livracha-A Memorial Tribute," Master's Thesis, Cleveland College of Jewish Studies, 1971. Printed with permission.

The project to perpetuate the memory of our Jewish community, Bilke, turned into soul searching and longing to repay a debt to the memory of my birthplace. With a pain in my heart and a tremble in my hand do I approach this task of responsibility to act and activate the remnant living. I feel a compulsion to initiate and search, arouse and seek out information and remains, to recreate on paper our hometown life gone-by and destroyed.

We, the remnants, the few from our town, individuals of large families shall recollect the memories and daily happenings. It is our sacred duty to record the glory and wonders of our once living heritage. We endured all hardship to overcome oppression and continue from generations, the traditions of Israel.

In my youth, I recall a folk saying, "After a fire, one was considered rich." The explanation I was offered is that, if a person's property burns down, he starts recounting all his losses. When the damages are accounted for, looking back to what was lost, one concludes he was indeed rich before the fire. The analogy could be drawn also to our hometown, Bilke. We had a home, parents, family, brothers, sisters, grandparents, uncles and aunts. The entire village was like one big family of over one thousand Jewish people.

Today we are after the fire looking back and thinking how great a loss, how rich we were then. Now we are all orphaned. The remnant few were formerly rich in possession and rich in family closeness. Today we can just claim to have been a part of a well-established family of living and building, learning, creating, hoping and praying. That family was the entire community which is no more in existence but in our hearts.

This memorial is a humble tribute
To our families who flourished
Where ten of us once stood and lived

The other nine were taken, martyred
In their prime, our minyan shattered
Only one among ten survived

The others up in flames, perished
Burning to testify, some remained
Lone surviving victim, bereaved . . .

Community In Captivity

The Ghetto was a concentration of thousands of homes with large families into an evacuated brick factory next to the railroad station of Bergszasz. These open wall barracks took the place of temporary shelter from displaced, warm homes. It spelled gloom to everyone there.

The entire camp was under guard, imprisoned and cut off from the rest of the world. Their destiny was unknown to them. Even the most pessimistic could not believe that they were doomed for destination — Auschwitz.

Overnight In Ghetto

I had the agonizing privilege to visit this gathering of tens of thousands of Jewish families on a two day special leave from my labor unit service in Budapest. The arrival of someone from the outside was a vain attempt to bring a ray of hope and to share common fate. It was a dreadful experience of frustration, horror and anxiety to see misery and human degradation.

In the entire area was insecurity, helplessness and mistrust. I shared their fears in agony but I also marveled at the lack of panic and persistent faith in spite of the intolerable conditions. I lodged overnight in our displaced home. Ominous darkness descended upon the camp. The morning awakening was filled with prayers everywhere. Services were conducted in the back of the barracks . . . the rabbi leading the community in worship. I joined in and the pleas to God were of common concern seeking God's intervention. Contacts with the victim and witness made my journey an unforgettable mission of temporary comfort, relief and hope against a grim hope.

Hometown People: God Be With You

Only a few hours remained for me to be together with my family, neighbors and hometown folks. I was 24 years old and I had 24 hours of this last visit with my community — one hour for one year. Taking leave from the oldest member of our family — my old 90-year-old shivering, weak grandmother was filled with anguish. She said to me in Yiddish, "At least let it be good for you." My father quoted psalms, "I lift mine eyes to the mountains wherefrom does help come, help will come from God." My mother sorrowfully bid me farewell, urging me to watch out for my safety. My sisters were hopeful and wishful that we would see each other again. The youngest member of our family, my 2½-year-old brother was the most pathetic in his plea to take him along to the big city. He recited to me the prayers that he would say when in danger, "Shma Yisrael" and "May God watch over me and guard me from all evil." "Amen," I whispered.

This emotional separation actually united me with my dearly beloved family and community forever more. The rabbi, clutching my hand, blessed my farewell saying with a prayer, "May God help you and us, all of Israel, our people wherever they are — may salvation come soon." The shochet Reb Shiah urged me to alarm the Jewish community of the capital to intervene on their behalf.

On Transport — A Plea to the Rabbi

The families were crowded in sealed freight cars. The long train rushed to Auschwitz. Isolated and frightened of imminent dangers everyone was overwhelmed. In despair and fear, Avrumchik Weiss made his way to the rabbi in the same car and asked him, "What words of hope do you have now?" The Rav replied sadly, "Don't you hear the wheels of this train crying . . ."

One Ray of Sunshine

Bracha Angerman writes about the horrifying journey of despair in the freight cars. No one talked, everyone was gloomy, the conditions were intolerable. When the sun shone through the small barbed wire window, she heard people exclaim, "That sun does not shine for us."

Sabbath Observance at Auschwitz

Bitzi Zisovitz relates that, upon arrival at Auschwitz on Saturday, everyone was told to disembark and leave all their belongings in the freight cars. David Aron Reisman, my father, was asked whether it was permissible to mark each bundle for identification later. He replied without hesitation, "No, the marking on our tags is no emergency, therefore no one should desecrate the Sabbath!" They did not. On that Holy Sabbath, they were consumed in the gas chambers hours after they chose to keep the strict laws of Sabbath rest.

With Talis to the Gas Chamber

Avrum Gelb, Der Kohen, was rushed from the freight car to stand in line. One attendant saw the Talis under his arm. He snatched it and threw it to the ground. Avrum, Der Kohen picked up the Talis and clutched it to his heart saying, "I took my Talis throughout the world, I will not die without it."

Straight Ahead to Gan Eden

Upon arrival at Auschwitz, the stunned deportees asked some Jewish laborers at the rail station, "Where are we now, where are they taking us?" After a moment of silence one answered, "You go straight from here to paradise." The newly arrived victims were bewildered and in disbelief.

Bilke, My Hometown

by
Isidor Reisman

None Died

Death was not natural
To die, not a chance
Babies, did not live to grow up
Grown-ups, did not live to die
No life ended in dying
Killing took lives away

None Living

No children left living
Mothers, to raise them - dead
Fathers, to provide - dead
Youngsters to care for - killed
Genocide of coming generations
Few escaped, remnants of life

Devastation

Six million times
Six million lives
Six million families
Six million futures
Six million homes
Six million worlds

Betrayed

Trusting — believing — waiting
  caring — withstanding — hoping

On All Counts

Six million, homicides, fratricides,
sororicides, infanticides, genocides

Instantly

Orphaned, fatherless, motherless,
childless, homeless, lifeless

Listen

I hear silenced voices . . .
Last agonies of life, cry:
"We are martyrs slain dead,
Only you remain to live,
One dying hope we had,
Carry on for our sake!!!

Live On

In our minds they are alive
Tortured bodies of martyrs
Families not spared
Murdered in a Holocaust
We all died there, a little
Left to live and revive

The Jews in Interwar Europe

SOURCE: Ezra Mendelsohn, "Concluding Remarks," *The Jews of East Central Europe Between the World Wars* (Bloomington: Indiana University Press, 1983), pp. 255–58. Reprinted with permission.

The foregoing pages have been chiefly concerned with two major themes: Jewish-gentile relations, on the one hand, and Jewish efforts to find political and cultural solutions to the "Jewish question" on the other. As for the first, it is apparent that relations between the Jews and their gentile neighbors developed in a rather paradoxical fashion. During the interwar period in East Central Europe, Jews became, at least outwardly, more and more similar to non-Jews. Old-style Orthodoxy by no means disappeared, but the young generation was exposed to a greater extent than ever before to the non-Jewish world.

We have seen how Jews everywhere were learning the language of the country in which they lived and were attending state schools in greater numbers than ever before. Languages utterly unknown to the prewar generation, such as Lithuanian and Latvian, were by the 1930s spoken by large numbers of Jews. Polish Jews were undergoing a marked process of polonization, and the Jews of Bohemia, Moravia, and Slovakia were abandoning German and Yiddish in favor of Czech or Slovak. The process of acculturation, however, did not contribute to the improvement of Jewish-gentile relations, thus giving the lie to the old accusation that the cultural separateness of East European Jewry was largely responsible for anti-Semitism. In fact, it is clear that the degree of Jewish acculturation had little or nothing to do with the strength or weakness of anti-Jewish prejudices. Such prejudices were particularly strong in Hungary, whose Jewish community was the most acculturated in East Central Europe, and they were relatively weak in Lithuania, where the Jewish community was the most unacculturated.

Nor can it be asserted that the Jews' peculiar economic role was responsible for the dramatic rise of violent anti-Semitism during the interwar years. Jewish "domination" of the Hungarian economy is often cited as a cause of the anti-Semitic hysteria of interwar Hungary, but the Jewish role in the Hungarian economy was certainly no less striking in the late nineteenth century, and yet in those years Hungarian anti-Semitism was a much less powerful force. This book has documented the catastrophic economic decline of the Eastern-type Jewish communities, the result of rising competition from non-Jews, general economic misery, and anti-Jewish government policy. Everywhere in Eastern Europe Jewish economic influence declined during the interwar years while at the same time anti-Semitic pressures increased. In Poland in the 1930s the economic structure of the Jewish community was actually becoming more similar to that of the Poles, a result of the tendency to abandon trade in favor of industry. But, of course, those were precisely the years when violent anti-Semitism reappeared on the scene. Finally, the well-known belief that anti-Semitism is a function of the number of Jews in a given country is disproved by the East European experience. After all, the percentage of Jews in Lithuania was higher than the percentage of Jews in Hungary.

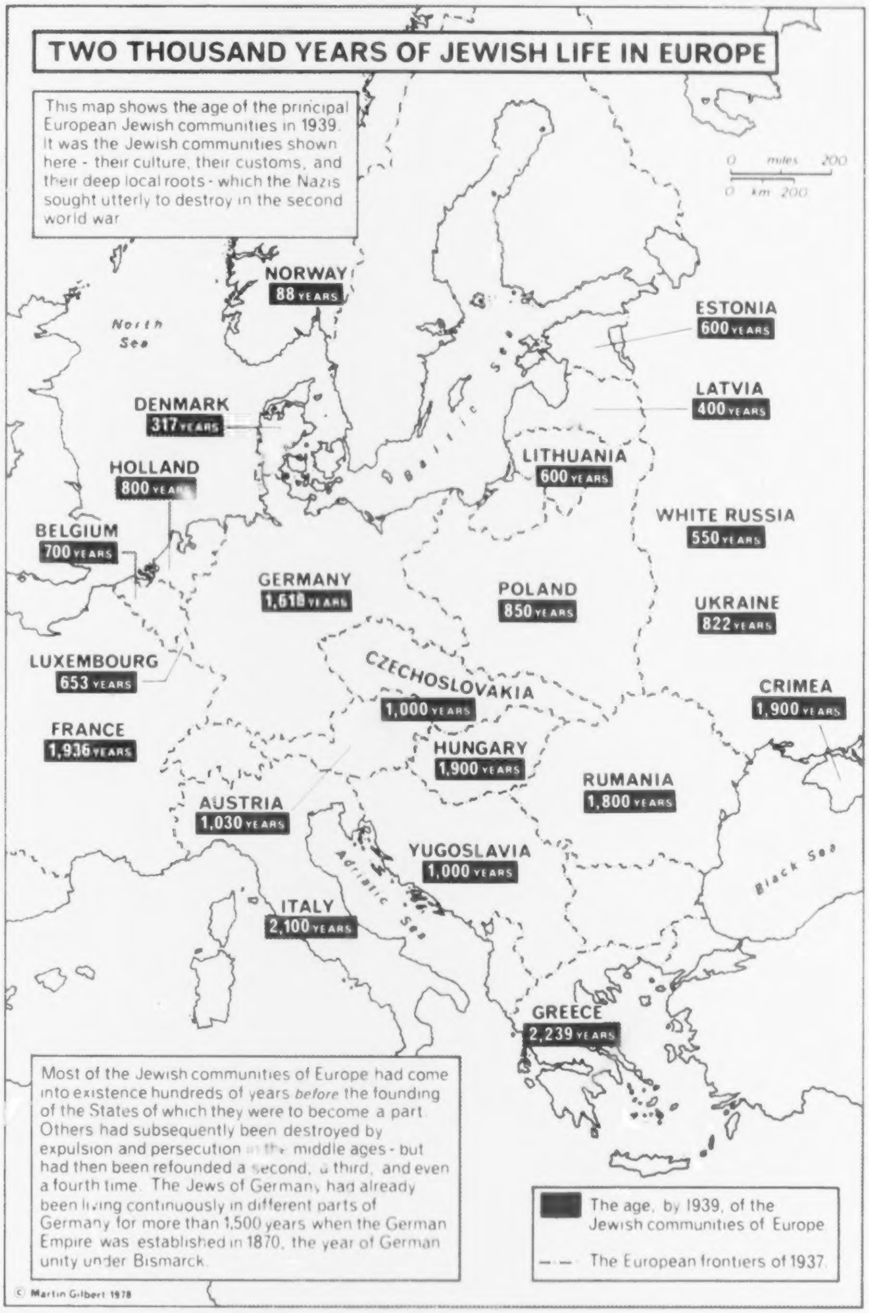
In a general way, then, we must conclude that what the Jews did in interwar East Central Europe had little impact on attitudes and policies toward them. The case of Czechoslovakia demonstrates that Jewish-gentile relations were basically a function of the political situation in each country. In Masaryk's state, where liberalism and democracy were preserved until

1938, anti-Semitism was minimal. It existed, of course, as it existed and exists everywhere in the Christian and Moslem world, but it never became a major political issue. Elsewhere, the decline of liberalism and democracy and the rise of the radical right combined to create a situation in which the "moderate" right struck at the Jews in order to appease the extreme right which by the mid-1930s was so powerful a force in Hungary, Poland, and Romania. The collapse of democracy in East Central Europe signaled, among other things, the end of Jewish emancipation. It is true, of course, that the demise of liberalism did not automatically mean the rise of extreme anti-Semitism. Fascism in the Baltic States was less anti-Jewish than in Romania and Hungary, while Yugoslavia and Bulgaria, both of which followed the familiar East Central European political pattern during the interwar years, did not become centers of anti-Semitic agitation. Obviously, local historical and cultural factors must be taken into account in determining the development and impact of anti-Semitism. But it can be said with certainty that in those lands which boasted of a long and deeply rooted anti-Semitic tradition, such as Poland and Romania, the demise of democracy and liberalism and the triumph of right-wing integral nationalism unleashed anti-Jewish passions and served to destroy whatever hopes had existed for peaceful coexistence between Jew and gentile. Even in Czechoslovakia, after all, the collapse of the first republic and the birth of its short-lived but authoritarian successor led to a serious deterioration in Jewish-Christian relations.

If the Jews had little influence over the ways in which their neighbors and their rulers behaved toward them, the historical experience of the interwar years shows that the various efforts the Jews made to "solve" the Jewish question also foundered because the Jewish minority was not in a position to determine its own fate. Jewish national autonomy in the East European diaspora failed not only because many Jews did not always support it but also because the states of the region refused to find Jewish national institutions. Zionism possessed a multitude of supporters in East Europe, especially in Poland, Romania, and the Baltic States, but the number of Jews able to leave East Europe for the promised land was severely limited by English immigration laws. It is true that *aliyah* from Eastern Europe during the interwar years greatly strengthened the Jewish community in Palestine, but it also was the case that Zionism was unable to solve the dilemma of the East European Jewish communities. Whereas Zionism's prognosis with regard to the future of the Jews in Europe was proved all too accurate, its impact on the fate of the various Jewish communities was all too limited. In this sense, the Bund's critique of Zionism as a utopian movement of doubtful relevance to the condition of East European Jewry was justified. But the Bund's faith in the coming revolution and in the solidarity of Jewish and non-Jewish workers proved to be no less utopian. In the last analysis, the Jews could neither emigrate from Eastern Europe in significant numbers nor find reliable allies among the Christian population. These two basic facts doomed all Jewish political solutions — from that of the Zionists to that of Agudes yisroel — to failure.

The Jewish historical experience in Poland, Hungary, Czechoslovakia, Romania, and the Baltic States during the years 1919–1939 may be viewed in two ways. These years witnessed a growing animosity toward the Jews which greatly facilitated the eventual implementation of Hitler's "final solution." They also constituted the last chapter in the history of the unique Jewish civilization of Eastern Europe. To be sure, small Jewish communities remained in these countries after the terrible years of destruction during World War II, and Soviet Russian Jewry, less affected by the Holocaust than were the Jewries west of the Soviet Union, still numbers close to two million people. But autonomous Jewish culture and politics — the yeshivas, the Tarbut and Tsisho schools, the Yiddish and Hebrew press and literature, the great Jewish political parties — no longer exist. The unique combination of a nonacculturated but modernizing Jewry, rooted in the traditional Jewish world but open to outside influences, which characterized the Jewish community of interwar Poland and which was responsible for the flourishing of Jewish culture and politics in that country, and in neighboring lands, will not be seen again in Eastern Europe. Nor can it be found in this form in the great East European Jewish diasporas of North America, the British Commonwealth, South America, and South Africa. Today, of course, autonomous Jewish culture and politics are concentrated in Israel. The Zionist movement may have failed in its efforts to save interwar East European Jewry, but it has succeeded in establishing a state which in some ways preserves and carries on the historical traditions of East European Jewry.

SOURCE: Martin Gilbert, *The Holocaust* (New York: Hill and Wang, 1983), p. 2. Copyright © 1983 by Martin Gilbert. Reprinted by permission of Hill and Wang, a division of Farrar, Straus and Giroux, Inc.



TWO THOUSAND YEARS OF JEWISH LIFE IN EUROPE

This map shows the age of the principal European Jewish communities in 1939. It was the Jewish communities shown here - their culture, their customs, and their deep local roots - which the Nazis sought utterly to destroy in the second world war.

Most of the Jewish communities of Europe had come into existence hundreds of years *before* the founding of the States of which they were to become a part. Others had subsequently been destroyed by expulsion and persecution in the middle ages - but had then been refounded a second, a third, and even a fourth time. The Jews of Germany had already been living continuously in different parts of Germany for more than 1,500 years when the German Empire was established in 1870, the year of German unity under Bismarck.

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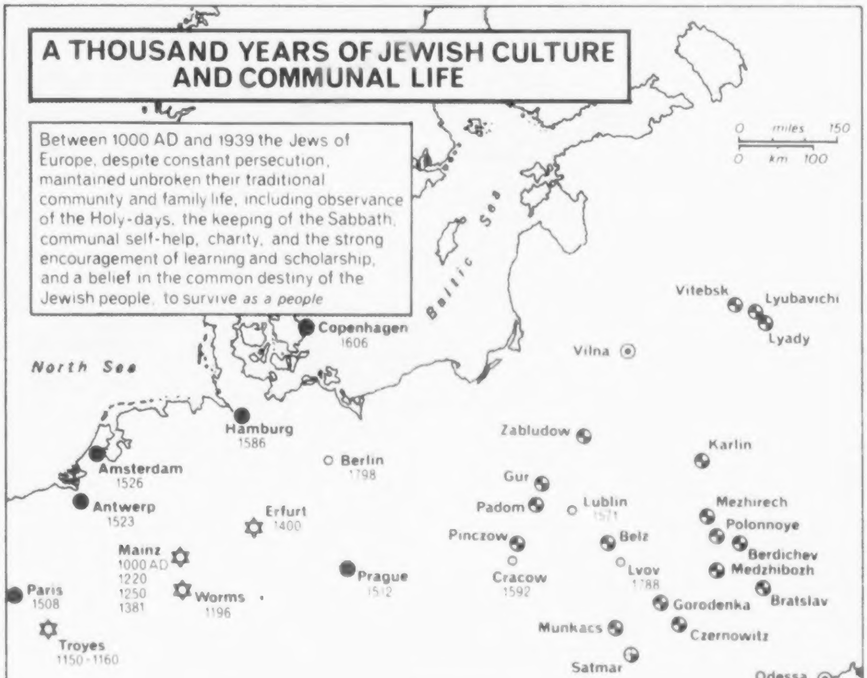
0 miles 200
0 km 200
North Sea
NORWAY 88 YEARS
ESTONIA 600 YEARS
DENMARK 317 YEARS
LATVIA 400 YEARS
Baltic
LITHUANIA 600 YEARS
HOLLAND 800 YEARS
WHITE RUSSIA 550 YEARS
BELGIUM 700 YEARS
GERMANY 1,618 YEARS
POLAND 850 YEARS
UKRAINE 822 YEARS
LUXEMBOURG 653 YEARS
CZECHOSLOVAKIA 1,000 YEARS
CRIMEA 1,900 YEARS
FRANCE 1,936 YEARS
HUNGARY 1,900 YEARS
RUMANIA 1,800 YEARS
AUSTRIA 1,030 YEARS
YUGOSLAVIA 1,000 YEARS
Black Sea
Adriatic Sea
ITALY 2,100 YEARS
GREECE 2,239 YEARS
■ The age, by 1939, of the Jewish communities of Europe
-·- The European frontiers of 1937

SOURCE: Martin Gilbert, *The Holocaust* (New York: Hill and Wang, 1983), p. 4. Copyright © 1983 by Martin Gilbert. Reprinted by permission of Hill and Wang, a division of Farrar, Straus and Giroux, Inc.



A THOUSAND YEARS OF JEWISH CULTURE AND COMMUNAL LIFE

Between 1000 AD and 1939 the Jews of Europe, despite constant persecution, maintained unbroken their traditional community and family life, including observance of the Holy-days, the keeping of the Sabbath, communal self-help, charity, and the strong encouragement of learning and scholarship, and a belief in the common destiny of the Jewish people, to survive *as a people*

Not only did the Nazis seek to eliminate the cultural, communal, and spiritual life of European Jewry, they also seized, expropriated, or destroyed the homes, shops, property, economic assets, financial savings and material belongings of more than six million Jews, the inheritance of over a thousand years of effort, achievement and creativity.

✡ Some of the Rabbinical Councils between 1000 AD and 1642 which laid down the laws for Jewish communal life (with their dates).

● Hebrew printing presses, publishing Hebrew books with the date of their first recorded publications.

○ Important printings of Jewish prayer books, published between 1486 and 1798.

◉ The first weekly newspapers printed in Hebrew, both in 1860.

◍ Some of the centres of Hassidism, a Jewish popular religious movement which brought together charismatic leadership, religious enthusiasm, and a closely-knit social life. Founded in the 1730s, Hassidism flourished throughout eastern Europe for two hundred years. Despite the Nazi destruction of the great Hassidic centres, and the brutal murder of tens of thousands of its followers, Hassidism continues to flourish in the United States, Israel, and Britain.

0 miles 150
0 km 100
North Sea
Baltic Sea
Copenhagen 1606
Hamburg 1586
Amsterdam 1526
Antwerp 1523
Berlin 1798
Erfurt 1400
Mainz 1000 AD 1220 1250 1381
Worms 1196
Paris 1508
Troyes 1150-1160
Prague 1512
Vitebsk
Lyubavichi
Lyady
Vilna
Zabludow
Karlin
Gur
Padom
Lublin 1571
Pinczow
Cracow 1592
Belz
Lvov 1788
Mezhirech
Polonnoye
Berdichev
Medzhibozh
Bratslav
Gorodenka
Czernowitz
Munkacs
Satmar
Odessa
Bologna 1416
Venice 1516
Soncino 1483
Genoa 1516
Avignon 1765
Nice 1773
Florence 1428
Adriatic Sea
Mediterranean Sea
1486
Rome 1469
Salonica 1513
Corfu 1642
Black Sea

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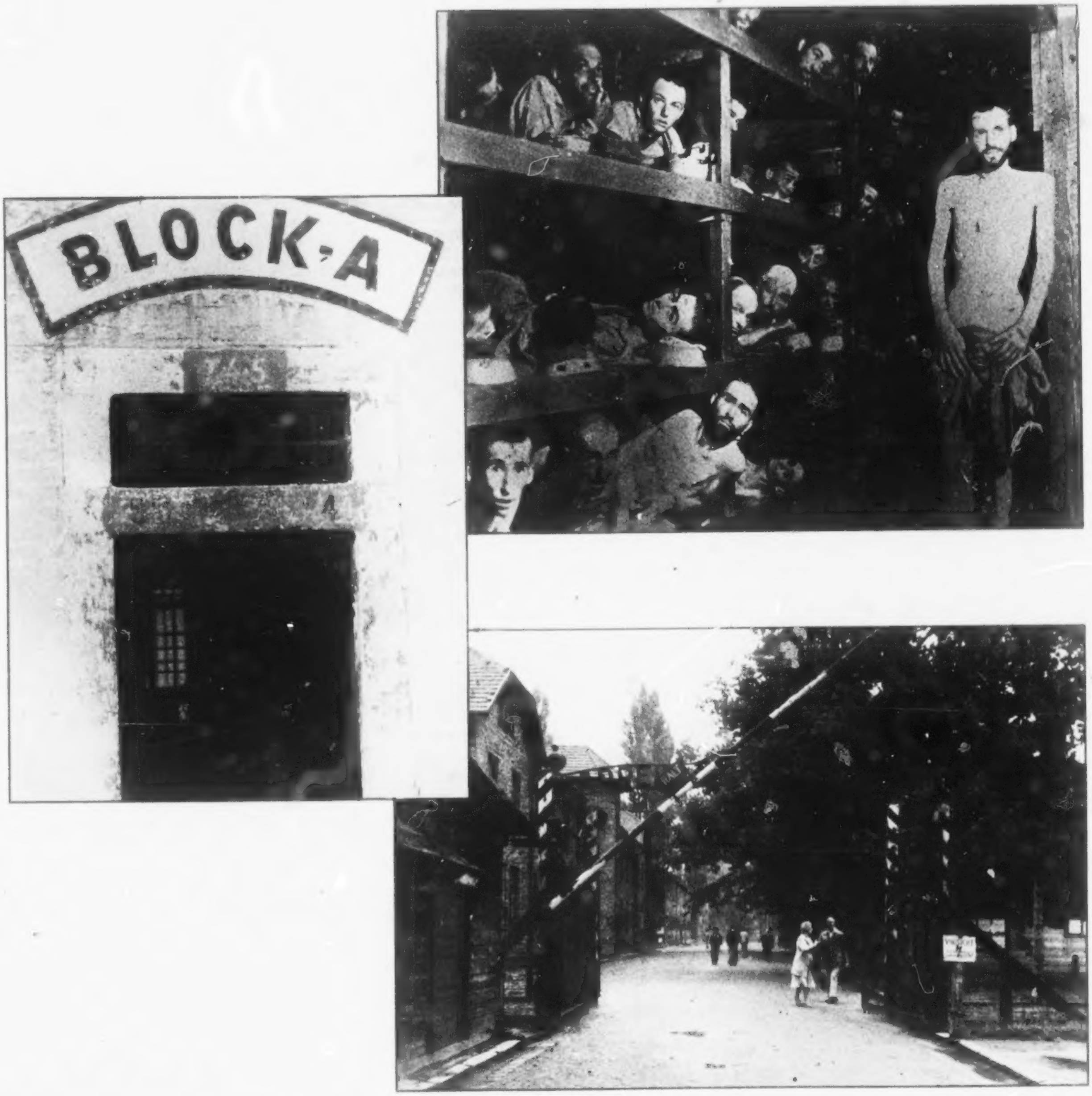
Notes

CHAPTER

4

The Road to the "Final Solution"



CHAPTER

4

The Road to the "Final Solution"

CHAPTER

4

The Road to the "Final Solution"

Lesson 4: Destruction of European Jewry

I. Instructional Objectives

A. The student will understand the chronology of events of the Holocaust.
B. The student will identify legal restrictions against the Jews.
C. The student will recognize the systematic breakdown of social values and the elimination of rights of the Jews.
D. The student will understand the role and impact of the transportation system during the Holocaust.
E. The student will understand deportation.

II. Instructional Materials

A. Vocabulary — Destruction of European Jewry
B. Laws Pertaining to the Jews
C. Teacher Guide to Laws Pertaining to the Jews

III. Procedures

A. Review the Laws Pertaining to the Jews. Begin by asking the students to complete the Agree/Disagree Statements in the Teacher Guide.
B. Ask a member of each group to present the mini-reports on the laws.
C. Discuss the laws among the entire class using the questions in the Teacher Guide.
D. Assign the following readings as homework for Lesson 5:
   1. Order by Himmler on July 19, 1942, for the Completion of the "Final Solution" in the Government General
   2. Extract from Written Evidence of Rudolf Hoess, Commander of the Auschwitz Extermination Camp
   3. Extract from Evidence Given at the Nuremberg Trials on the Auschwitz Extermination Camp

   Students may be divided into three groups to report on these readings.

IV. Supplementary Materials

A. Special Delivery Letter to the Chiefs of the Security Police
B. Memorandum on the Transport of Jews Drafted for Labor
C. "Written in Pencil in the Sealed Railway-Car," a poem by Dan Pagis
D. Teacher Guide to "Written in Pencil in the Sealed Railway-Car"

Vocabulary — Destruction of European Jewry

1. ***annihilation*** — complete destruction
2. ***Aryan myth*** — myth of the perfect race, Nordic type, blonde, blue-eyed, good physique
3. ***Bundestag*** — lower house of the legislature of West Germany (German Federation Republic)
4. ***Einsatzgruppen*** — Nazi mobile killing unit
5. ***elitist*** — one who believes in rule or domination by superior members of a social group; a narrow or powerful clique
6. ***lebensraum*** — living space
7. ***Mein Kampf*** — *My Struggle*, a book written by Hitler in Landsberg prison, 1923
8. ***mischlinge*** — mixture, different degrees of Jewish identification as designated by the Nazis
9. ***putsch*** — bloodless takeover
10. ***swastika*** — twisted cross, Nazi symbol
11. ***totalitarian*** — politics based on complete authoritarianism

Laws Pertaining to the Jews

SOURCE: Y. Arad, Y. Gutman, and A. Margoliot, editors, *Documents on the Holocaust* (Jerusalem: Yad Vashem & Ahva Cooperative Press, 1981), pp. 39–41, 41–42, 77, 78–79, 80, 91, 98–99, 115–16, 178–79, 182, 191–92, and 214–15. Reprinted with permission.

Introduction. Adolf Hitler was legally chosen Reich Chancellor of Germany in January 1933. Soon after that, the elected members of the Bundestag, led by the National Socialists, began to pass certain kinds of laws. This section contains some of those laws.

I. Law for the Restoration of the Professional Civil Service, April 7, 1933

The Reich Government has enacted the following Law, promulgated herewith:

§ 1

1) To restore a national professional civil service and to simplify administration, civil servants may be dismissed from office in accordance with the following regulations, even where there would be no grounds for such action under the prevailing Law.

2) For the purposes of this Law the following are to be considered civil servants: direct and indirect officials of the Reich, direct and indirect officials of the *Länder*, officials of Local Councils, and of Federations of Local Councils, officials of Public Corporations as well as of Institutions and Enterprises of equivalent status . . . The provisions will apply also to officials of Social Insurance organizations having the status of civil servants . . .

§ 2

1) Civil servants who have entered the service since November 9, 1918, without possessing the required or customary educational background or other qualifications are to be dismissed from the service. Their previous salaries will continue to be paid for a period of three months following their dismissal.

2) They will have no claim to temporary pensions, full pensions or survivors' benefits, nor to retain designation of rank or titles, or to wear uniforms or emblems . . .

§ 3

1) Civil servants who are not of Aryan descent are to be retired (§ 8 ff.); if they are honorary officials, they are to be dismissed from their official status.

2) Section 1 does not apply to civil servants in office from August 1, 1914, who fought at the Front for the German Reich or its Allies in the World War, or whose fathers or sons fell in the World War. Other exceptions may be permitted by the Reich Minister of the Interior in coordination with the Minister concerned or with the highest authorities with respect to civil servants working abroad.

II. First Regulation for the Implementation of the Law for the Restoration of the Professional Civil Service, April 11, 1933

§ 2

[Amendment] to § 3

1) A person is to be considered non-Aryan if he is descended from non-Aryan, and especially from Jewish parents or grandparents. It is sufficient if one parent or grandparent is non-Aryan. This is to be assumed in particular where one parent or grandparent was of the Jewish religion.

2) Any civil servant who was not already serving on August 1, 1914, must bring proof that he is of Aryan descent or fought at the Front, or is the son or father of a soldier who

fell in the World War. Such proof is to be supplied by the presentation of documents (birth certificates and marriage license of the parents, military documents).

3) In the event of Aryan descent being questionable, an opinion must be obtained from the expert on racial research attached to the Ministry of Interior . . .

Reichsgesetzblatt, I, 1933, p. 105.

§ 4

1) Civil servants whose previous political activities afford no assurance that they will at all times give their fullest support to the national State, can be dismissed from the service . . .

Reich Chancellor, Adolf Hitler
Reich Minister of Interior, Frick
Reich Minister of Finance, Graf Schwerin von Krosigk

Reichsgesetzblatt, I, 1933, p. 175.

III. Reich Citizenship Law
September 15, 1935

The Reichstag has unanimously enacted the following law, which is promulgated herewith:

§ 1

1) A subject of the State is a person who enjoys the protection of the German Reich and who in consequence has specific obligations towards it.

2) The status of subject of the State is acquired in accordance with the provisions of the Reich and State Citizenship Law.

§ 2

1) A Reich citizen is a subject of the State who is of German or related blood, who proves by his conduct that he is willing and fit faithfully to serve the German people and Reich.

2) Reich citizenship is acquired through the granting of a Reich Citizenship Certificate.

3) The Reich citizen is the sole bearer of full political rights in accordance with the Law.

§ 3

The Reich Minister of the Interior, in coordination with the Deputy of the Führer, will issue the Legal and Administrative orders required to implement and complete this Law.

Nuremberg, September 15, 1935 at the Reich Party Congress of Freedom

The Führer and Reich Chancellor, Adolf Hitler
The Reich Minister of the Interior, Frick

Reichsgesetzblatt, I, 1935, p. 1146.

IV. Law for the Protection of German Blood and German Honor
September 15, 1935

Moved by the understanding that purity of the German Blood is the essential condition for the continued existence of the German people, and inspired by the inflexible determination to ensure the existence of the German Nation for all time, the Reichstag has unanimously adopted the following Law, which is promulgated herewith:

§ 1

1) Marriages between Jews and subjects of the state of German or related blood are forbidden. Marriages nevertheless concluded are invalid, even if concluded abroad to circumvent this law.

2) Annulment proceedings can be initiated only by the State Prosecutor.

§ 2

Extramarital intercourse between Jews and subjects of the state of German or related blood is forbidden.

§ 3

Jews may not employ in their households female subjects of the state of German or related blood who are under 45 years old.

§ 4

1) Jews are forbidden to fly the Reich or National flag or to display the Reich colors.

2) They are, on the other hand, permitted to display the Jewish colors. The exercise of this right is protected by the State.

§ 5

1) Any person who violates the prohibition under § 1 will be punished by a prison sentence with hard labor.

2) A male who violates the prohibition under § 2 will be punished with a prison sentence with or without hard labor.

3) Any person violating the provisions under §§ 3 or 4 will be punished with a prison sentence of up to one year and a fine, or with one or the other of these penalties.

§ 6

The Reich Minister of the Interior, in coordination with the Deputy of the Führer and the Reich Minister of Justice, will issue the Legal and Administrative regulations required to implement and complete this Law.

§ 7

The Law takes effect on the day following promulgations except for § 3, which goes into force on January 1, 1936.

Nuremberg, September 15, 1935 at the Reich Party Congress of Freedom

The Führer and Reich Chancellor, Adolf Hitler
The Reich Minister of the Interior, Frick
The Reich Minister of Justice, Dr. Gürtner
The Deputy of the Führer, R. Hess

Reichsgesetzblatt, I, 1935, pp. 1146–1147.

V. First Regulation to the Reich Citizenship Law November 14, 1935

§ 4

1) A Jew cannot be a Reich citizen. He has no voting rights in political matters; he cannot occupy a public office.

2) Jewish officials will retire as of December 31, 1935 . . .

§ 5

1) A Jew is a person descended from at least three grandparents who are full Jews by race . . .

2) A *Mischling* who is a subject of the state is also considered a Jew if he is descended from two full Jewish grandparents

a) who was a member of the Jewish Religious Community at the time of the promulgation of this Law, or was admitted to it subsequently;

b) who was married to a Jew at the time of the promulgation of this Law, or subsequently married to a Jew;

c) who was born from a marriage with a Jew in accordance with paragraph 1, contracted subsequently to the promulgation of the Law for the Protection of German Blood and German Honor of September 15, 1935 (*Reichsgesetzblatt*, I, p. 1146);

d) who was born as the result of extramarital intercourse with a Jew in accordance with paragraph 1, and was born illegitimately after July 31, 1936 . . .

Reichsgesetzblatt, I, 1935, p. 1333

VI. Law Concerning the Legal Status of the Jewish Religious Communities, March 28, 1938

The Reich Government has enacted the following law, which is promulgated herewith:

§ 1

1) Jewish religious communal organizations and their roof organizations obtain legal standing by means of registration in the Register of Associations.

2) At the end of March 31, 1938, Jewish religious organizations and their roof organizations will lose the status of Corporations under public law, insofar as they possessed

such status up to the present time. From this date on they will be private Associations with legal status under civil law. Entry in the Register of Associations must be carried out …

Berlin, March 28, 1938

The Führer and Reich Chancellor, Adolf Hitler
The Reich Minister for Church Affairs, Kerrl
The Reich Minister of the Interior, Frick

Reichsgesetzblatt, I, 1938, p. 338

VII. Second Regulation for the Implementation of the Law Regarding the Changing of Family Names and Given Names, August 17, 1938

…

§ 2

1) Insofar as Jews have given names other than those which they are permitted to bear according to § 1,* they are required as from January 1, 1939, to take an additional given name; males will take the given name Israel, females the given name Sara …

Berlin, August 17, 1938

The Reich Minister of the Interior
signed for Dr. Stuckart
The Reich Minister of Justice, Dr. Gürtner

Reichsgesetzblatt, I, 1938, p. 1044.

*The reference is to conspicuously Jewish names, which were published in a separate list.

VIII. Regulation for the Elimination of the Jews from the Economic Life of Germany, November 12, 1938

On the basis of the regulation for the implementation of the Four Year Plan of October 18, 1936 (*Reichsgesetzblatt*, I, p. 887), the following is decreed:

§ 1

1) From January 1, 1939, Jews (§ 5 of the First Regulation to the Reich Citizenship Law of November 14, 1935, *Reichsgesetzblatt*, I, p. 1333) are forbidden to operate retail stores, mail-order houses, or sales agencies, or to carry on a trade [craft] independently.

2) They are further forbidden, from the same day on, to offer for sale goods or services, to advertise these, or to accept orders at markets of all sorts, fairs or exhibitions.

3) Jewish trade enterprises (Third Regulation to the Reich Citizenship Law of June 14, 1938 — *Reichsgesetzblatt*, I, p. 627) which violate this decree will be closed by police.

§ 2

1) From January 1, 1939, a Jew can no longer be the head of an enterprise within the meaning of the Law of January 20, 1934, for the Regulation of National Work (*Reichsgesetzblatt*, I, p. 45).

2) Where a Jew is employed in an executive position in a commercial enterprise he may be given notice to leave in six weeks. At the expiration of the term of the notice all claims of the employee based on his contract, especially those concerning pension and compensation rights, become invalid.

§ 3

1) A Jew cannot be a member of a cooperative.

2) The membership of Jews in cooperatives expires on December 31, 1938. No special notice is required.

§ 4

The Reich Minister of Economy, in coordination with the Ministers concerned, is empowered to publish regulations for the implementation of this decree. He may permit exceptions under the Law if these are required as the result of the transfer of a Jewish enterprise to non-Jewish ownership, for the liquidation of a Jewish enterprise or, in special cases, to ensure essential supplies.

Berlin, November 12, 1938

Plenipotentiary for the Four Year Plan
Göring, Field Marshal General

Reichsgesetzblatt, I, 1938, p. 1580.

IX. Regulation for the Identification of Jewish Men and Women in the Government-General, November 23, 1939

Pursuant to § 5, Para. 1, of the Edict of the Führer and Reich Chancellor on the Administration of the Occupied Polish Territories, dated October 12, 1939 (*Reichsgesetzblatt* I, p. 2077), I order:

§ 1

All Jews and Jewesses within the Government-General who are over ten years of age are required, beginning December 1, 1939, to wear on the right sleeve of their inner and outer garments a white band at least 10 cm. wide, with the Star of David on it.

§ 2

Jews and Jewesses must procure these armbands themselves, and provide them with the required distinguishing mark.

§ 3

1) Violators will be punished by imprisonment.

2) Cases will be judged by Special Courts.

§ 4

Orders required for the implementation of this regulation will be issued by the Chief of the Internal Administration Division in the Governor General's office.

Cracow, November 23, 1939

The Governor General for the Occupied
Polish Territories, Frank

VBIGG, 1939, p. 61.

X. Regulation for the Use of the Railroad by Jews in the Government-General, January 26, 1940

§ 1

1) The use of the Railroad by Jews is prohibited until further notice.

2) This does not apply to journeys for which there is an order in writing from the Governor General, his office, or of a District Commander.

§ 2

1) Contraventions will be punished with a prison sentence and an unlimited fine, or one of these penalties.

2) A special court will handle these cases.

§ 3

This regulation takes effect on the day of promulgation.

Cracow, January 26, 1940

The Governor General for the Occupied
Polish Territories, Frank

VBIGG, 1940, p. 45.

XI. Regulation for the Establishment of the Judenräte, November 28, 1939

1. In each community a body representing the Jews will be formed.

2. This representation of the Jews, known as the Judenrat, will consist of 12 Jews in communities with up to 10,000 inhabitants, and in communities with more than 10,000 inhabitants, of 24 Jews, drawn from the locally resident population. The Judenrat will be elected by the Jews of the community. If a member of the Judenrat leaves, a new member is to be elected immediately.

3. The Judenrat will elect a chairman and a deputy from among its members.

4. 1) After these elections, which must be completed not later than December 31, 1939, the membership of the Judenrat is to be reported to the responsible sub-district Commander (*Kreishauptmann*), in urban districts to the City Commander (*Stadthauptmann*).

2) The sub-district Commander (City Commander) will decide whether the Judenrat membership submitted to him should be approved. He may order changes in the membership.

5. It is the duty of the Judenrat through its chairman or his deputy to receive the orders of the German Administration. It is responsible for the conscientious carrying out of orders to their full extent. The directives it issues to carry out these German decrees must be obeyed by all Jews and Jewesses.

Cracow, November 28, 1939

The Governor General for the Occupied
Polish Territories, Frank

VBIGG, 1939, pp. 72-73

XII. Regulation for the Definition of the Term "Jew" in the Government-General July 24, 1940

§ 1

Where the word "Jew" is used in Legal and Administrative Provisions in the Government-General, it is to be interpreted as follows:

1) Anyone who is a Jew, or is considered a Jew, in accordance with the Legal Provisions in the Reich;

2) Anyone who is a Jew, or is considered a Jew, and is a former Polish citizen or stateless person, under § 2 of this Regulation.

§ 2

1) A Jew is a person descended from at least three fully Jewish grandparents by race.

2) A person is considered a Jew if he is descended from two grandparents who are full Jews by race and

a) if he was a member of the Jewish Religious Community on September 1, 1939, or joined such a community subsequently;

b) if he was married to a Jew on the date on which this Regulation came into force, or married a Jew subsequently;

c) if he is the product of extra-marital intercourse with a Jew in accordance with para. 1 and was born after May 31, 1941.

3) A grandparent is automatically considered a full Jew if he was a member of a Jewish community.

§ 3

1) Where the concept [person of] Jewish *Mischling* is used in Legal and Administrative Provisions of the Government-General, it is to be interpreted as follows:

a) a person who is a Jewish *Mischling* in accordance with the Reich Legal Provisions;

b) any person who is a former Polish citizen or stateless, and is descended from one or two grandparents who are full Jews by race, unless he is considered a Jew under § 2, para. 2.

2) The provisions under § 2, para. 3 apply similarly.

§ 4

1) A business enterprise is considered Jewish if the owner is a Jew in accordance with § 1.

2) A business enterprise which is owned by a Limited Company is considered Jewish if one or more members who are personally responsible are Jews....

3) A place of business is also considered Jewish if it is in practice under the dominant influence of Jews.

4) The provisions under para. 1-4 also apply to Associations, Endowments, Institutions and other organizations which are not business enterprises.

§ 5

Legal and Administrative Provisions issued for Jews apply to Jewish *Mischling* only where this is expressly stated.

§ 6

This regulation comes into effect on August 1, 1940.

Cracow, July 24, 1940

The Governor General for the Occupied
Polish Territories, Frank

VBIGG, 1940, pp. 231-232

Teacher Guide to Laws Pertaining to the Jews

1. Agree/Disagree Statements
    a. The purpose of a country's legal system is to protect its citizens' rights.
    b. All legally established laws should be enforced.
    c. The state is always right.
    d. The good of the state should superecede the good of the individual if the two conflict.

2. Discussion Questions
    a. What were the motivating factors behind these laws?
    b. Why were these laws passed and enforced with little or no opposition from any source?
    c. What was the distinction between those whose rights were being protected and those whose rights were being abused?
    d. What were the punishments for breaking these laws?
    e. What was the effect of these laws?

Special Delivery Letter to the Chiefs of the Security Police

SOURCE: Handout to participants at Teachers' Seminar on the Holocaust, Yad Vashem, Jerusalem, Israel, 1983. Reprinted with permission.

Copy
Berlin, 21 September 1939

The Chief of the Security Police
FP (II)-288/39 secret
Special Delivery Letter

To: The Chiefs of all detail groups
(*Einsatzgruppen*) of the Security Police

Concerning: The Jewish Problem in
the Occupied Zone

I refer to the conference held in Berlin today, and again point out that the planned joint measures (i.e., the ultimate goal) are to be kept strictly secret. Distinction must be made between:

1) the ultimate goal (which requires a prolonged period of time), and

2) the sectors leading to fulfillment of the ultimate goal (each of which will be carried out in a short term).

The planned measures require thorough preparation both in technique and in the economic aspect.

Obviously, the tasks at hand cannot be laid down in detail from here. The following instructions and directives serve at the same time for the purpose of urging chiefs of the detail groups to practical consideration of problems.

I

The first prerequisite for the ultimate goal, is, first of all, the concentration of the Jews from the country to the larger cities.

This is to be carried out speedily. In doing so, distinction must be made:

1) between the zones of Danzig and West Prussia, Poznan, Eastern Upper Silesia, and

2) the other occupied zone.

If possible, the zone mentioned under item 1 shall be cleared completely of Jews, or at least the aim should be to form as few concentration centers as possible.

In the zones mentioned under item 2, there shall be established as few concentration points as possible so that future measures may be accomplished more easily. One must keep in mind that only such cities are chosen as concentration points which are located either at railroad junctions or at least along the railroad.

On principle, all Jewish communities under 500 heads are to be dissolved and to be transferred to the nearest concentration center.

This decree does not count for the zone of detail group 1, which is located East of Gracow and bounded by Bolanico, Jaroskaw, the new demarcation line and the previous Polish-Slovakian border. Within this zone, merely an improvised census of Jews should be carried out. Furthermore, Councils of Jewish Elders as discussed below are to be set up.

II
Councils of Jewish Elders

1) In each Jewish community, a Council of Jewish Elders is to be set up which, as far as possible, is to be composed of the remaining influential personalities and rabbis. The Council is to be composed of 24 male Jews (depending on the size of the Jewish community).

It is to be made fully responsible (in the literal sense of the word) for the exact execution according to terms of all instructions released or yet to be released.

2) In the case of sabotage of such instructions, the Councils are to be warned of severest measures.

3) The Jewish population is to be recorded according to the number of people of their area, possibly divided into generations (according to age):

a) up to 16 years of age,

b) from 16 to 20 years of age, and

c) those above and also according to the principal vocations and they are to report the results in the shortest possible time.

4) The Councils of Elders are to be made acquainted with the time and date of the evacuation, the evacuation possibilities and, finally, the evacuation routes. They are then to be made personally responsible for the evacuation of the Jews from the country.

The reason to be given for the concentration of the Jews to the cities is that Jews have most decisively participated in sniper attacks and plundering.

5) The Councils of Elders of the concentration centers are to be made responsible for the proper housing of the Jews to be brought in from the country. The concentration of Jews in the cities for general reasons of security will probably bring about orders to forbid Jews to enter certain wards of that city altogether and, that in consideration of economic necessity they cannot for instance leave the ghetto, they cannot go out after a designated evening hour, etc.

6) The Council of Elders is also to be made responsible for the adequate maintenance of the Jews on the transport to the cities.

No scruples are to be voiced, if the migrating Jews take with them all their movable possessions, as far as that is technically at all possible.

7) Jews who do not comply with the order to move into cities are to be given a short additional period of grace when there is good reason. They are to be warned of strictest penalty if they should not comply by the appointed time.

V

For the fulfillment of the goal set, I expect the full cooperation of all forces of the Security Police (*Sicherheitspolizei*) and the Security Service (*Sicherheitsdienst*).

The Chiefs of the neighboring detail groups shall immediately establish contact with each other in order to be able to cover completely the territories in question.

VI

The High Command of the Army (OKH); the Commissioner for the —Year Plan, (c/o State Secretary Neumann); the Reich Minister of the Interior (c/o State Secretary Stuckart); the Reich Ministry for Food and Economy (c/o State Secretary Landsrie); as well as the Chief of the civil administration of the occupied territories have received copies of this decree.

Signed: Heydrich
Certified:
Signed: Schnidt
Office employee.
Responsible for correct copy
signed: signature
Major on the General Staff (Major i.G)

Memorandum on the Transport of Jews Drafted for Labor

SOURCE: Handout to participants at Teachers' Seminar on the Holocaust, Yad Vashem, Jerusalem, Israel, 1983. Reprinted with permission

Ministry of the Interior

Bratislava, 5th day of March, 1942
Number 14-4-565/1-1942

Re: The Transport of Jews Drafted for Labor

To: The Ministry of Transportation and Public Works Railroad Department, Bratislava

I request the guarantee and execution of the transport of Jews drafted for labor, according to paragraph 22 of Law number 198/1941 of the Slovakian Law of concentrations of labor according to the following conditions:

1) The transported people are treated as groups to which the obligation of labor is applied according to the order of the Government with the force of Law number 129/1940 of the Slavic Law and hence, they are entitled to stop (during the trip) according to the order of the Ministry of Transportation and Public Works, Railroad Department, of 24/4/1941, Number 1907/3-1941.
2) These transports of labor groups will be sent in full trains, 6 units in number. The arrangement of the cars in these trains will be: a service car carrying equipment for the physician and the sanitary services, 10 freight cars for the Jews, 2 freight cars for cargo, one freight car for equipment for the transport, one passenger car for the escort, 15 freight cars for Jews.
3) The freight cars will be prepared by the railroad management so that they will fit in time of emergency to hold 40 people in each car. This preparation of the railroad cars will be carried out by the railroad management at the expense of the Ministry of the Interior. One side of the freight cars in which the Jews are transported must be tightly and securely closed in such a way that it will be impossible to open either from inside or outside.
4) The conductor of the train (a railroad clerk of Slovakia) must receive at the last station of the transport from the Jewish doctor in the service car of the sanitary section a first aid box that is there with the equipment that goes with it (2 stretchers) and, on return, he will deliver them at the last station of the train unit (the new loading station of the Jewish transport) to the station clerk.
5) The freight cars designated for the transport of Jews must be indicated in the train unit according to numbers 1 to 25 (with chalk on the cars). Every freight car designated for the transport of Jews will be equipped with one covered pail. These pails belong to the supply of the unit. The pails must be purchased at the expense of the Ministry of the Interior.
6) It must be ensured that the doors of the freight cars, through which one enters the cars, will be able to be opened from inside only to a width of 10 centimeters and that an additional opening of the doors from within will be impossible. These door-openings from outside will be able to be done only by the escort services.
7) The transport will begin on the 25th day of March, 1942, according to the outlined plan which the Ministry of the Interior will submit to the railroad department by 12

o'clock, 9 March, 1942. The Interior Ministry will retain the right to change the order of the loading stations on condition that it inform the railroad department before the despatch of the unit to the station that was previously determined and on condition that it may be carried out from a technical point of view without causing damage to the Slovakian railroad.

8) The railroad management will receive in advance the sum of 100,000 S.C. (Slovakian Crowns) to cover the expenses of transport and supply; 300,000 S.C. to the 15 March, 1942. The advance account for supply will be done at the end of 30 days and the expenses of transport that are not covered by the advance will be paid within 8 days after the bill is presented.

9) The Jews from "Patronka" (a concentration place for women at the beginning near Bratislava. Its absorption capacity is 1000 people) will be loaded at the Lematch station. Food and cargo will be brought by the railroad management (transportation department) from "Patronka" to Lematch at the expense of the Ministry of the Interior. The camp commander will take care of loading the food and cargo onto the cars at "Patronka" and from the cars to the train at Lematch.

10) The railroad management will take care that the clerk to whom this task is given will be in full communication with the Ministry of the Interior, Section 14. The telephone numbers of the daily numbers of the Ministry of the Interior are 73-50, 73-52; the number of the clerk of the Ministry of Transportation and Public Works is 20-51, extension 165 (the transportation official for the transport of Jews).

I request to confirm receipt of the aforementioned, which was agreed to with a representative of the Ministry of Transportation and Public Works, railroad department — the official supervisor of the Slovakian railroad, Frantishk. Smolko.

Posted
For the Minister:
Dr. Konka

Signed:
Ministry of Transportation and Public Works
Railroad Department,
Military Section

Written in Pencil in the Sealed Railway-Car

by Dan Pagis

SOURCE: Dan Pagis, "Written in Pencil in the Sealed Railway-Car," *Points of Departure*, translated by Stephen Mitchell (Philadelphia: Jewish Publication Society of America, 1981), p. 23. Reprinted with permission.

Note to Teacher: When duplicating this poem for the students, duplicate only the portion below this note, omitting the title and the author's name. The Teacher Guide will instruct you when to tell the students the name and author of the poem.

here in this carload
i am eve
with abel my son
if you see my other son
cain son of man
tell him i

Teacher Guide to "Written in Pencil in the Sealed Railway-Car"

1. Begin analysis of the poem by discussing the names Adam, Eve, Cain, and Abel. The archetype of the assassin and the victim come from the same family, as both are Eve's sons.

2. The poem speaks of universal evil. Only the word *carload* puts it in a specific context. This word could be used to transfer from the literary to the historical.

3. After some discussion of the poem without the title, tell the students the title and discuss any additional insights or responses they might have.

4. Explain that transport is one characteristic of the Holocaust from an historical point of view. The Nazis needed the trains to carry out the annihilation; Hitler had the victims shipped away. Nazis like Adolf Eichmann were technocrats who sat with time charts and memoranda. A very efficient train system connected the Nazis with the gas chambers. One and one-half million transport workers who ran the trains were under the authority of the transport minister, headed by Dr. Gansmuller. Some of these workers took care of the Jewish transports, called a "special convoy," ordered by the S.S. or Nazi secret police. To save money, the S.S. had to pay for the cars and charged the victims the same rates as for regular riders; adults were full price and children were half price. Sometimes passenger cars were used. The transports generally moved at night and sat idle during the day. The same people scheduled the timetables for the "special convoys" and the regular trains.

Lesson 5: Ghetto Life

I. Instructional Objectives

A. The student will understand the chronology of events of the Holocaust.
B. The student will recognize the systematic breakdown of social values and the elimination of rights of the Jews.
C. The student will describe survival and death in concentration, labor, and death camps.
D. The student will experience first-person accounts of the Holocaust by victims, witnesses, and liberators.

II. Instructional Materials

A. Vocabulary — Ghetto Life
B. *The Wannsee Conference*, an 85-minute film that reenacts this historic conference which occurred on January 20, 1942. If this film is not available, one of the following may be used to depict life in a concentration camp.
   1. *Music of Auschwitz* (16 minutes)
   2. *Susan: A Mengele Twin* (55 minutes)
   3. *Robert Clary: A5714 A Memoir of Liberation* (55 minutes)
C. Teacher Guide to *The Wannsee Conference*
D. *The Wannsee Conference* Discussion Questions
E. Maps
   1. German Official Plans for the "Final Solution," 20 January 1942
   2. The Concentration Camps
F. Documents on the Holocaust
   1. Order by Himmler on July 19, 1942, for the Completion of the "Final Solution" in the Government-General
   2. Extract from Written Evidence of Rudolf Hoess, Commander of the Auschwitz Extermination Camp
   3. Extract from Evidence Given at the Nuremberg Trials on the Auschwitz Extermination Camp

III. Procedures

A. Provide a brief introduction (approximately 10 minutes) to *The Wannsee Conference*, using the introduction in the Teacher Guide. Use the maps as handouts or overheads in conjunction with the lecture.

B. Show at least 15 minutes of *The Wannsee Conference* or one of the other films listed.

C. Discuss *The Wannsee Conference* or the film that was shown. If *The Wannsee Conference* was shown, discussion questions are provided.

D. Review the readings that were assigned as homework. Ask a member of each group to make a mini-report on the readings, then discuss among the entire class.

E. Assign the following reading as homework for Lesson 6: Excerpts from *Night* by Elie Wiesel.

IV. Supplementary Materials

A. A Jewish Family Leaves Home

B. The Transfer of Lodz Jewry to the Ghetto

C. From a Lecture on the Steps Leading to the Establishment of the Warsaw Ghetto, January 20, 1941

Vocabulary — Ghetto Life

1. ***aktion*** — a sudden roundup of people; also called *razzia*
2. ***ausweis*** — a card granting permission to leave
3. ***cordon*** — a line of military or police stationed around an area to enclose or guard it
4. ***ghetto*** — isolated area within a city, in which Jews were forced to live
5. ***Government General*** — Nazi-occupied territory in Poland
6. ***Judenrat*** — Jewish council in the ghetto, usually twenty-four members, imposed and controlled by the Nazis
7. ***Juden raus!*** — Jews come out! A command for the Jewish inhabitants to evacuate a building or premises
8. ***kennkarte*** — an identity card
9. ***resettlement*** — euphemism for deportation to concentration or death camps
10. ***umschlagplatz*** — gathering place, waiting area in public place, for deportation

Teacher Guide to *The Wannsee Conference*

Introduction

From 1933 to 1945, a holocaust, or complete destruction by fire, occurred in Europe. Many people suffered, but it was the Jews who were singled out for destruction, murder, and extinction by fire.

Jews became subjects, rather than citizens, of Germany. They were forced to include Sara and Israel as their middle names in the early years of the Nazi takeover, sell their businesses to non-Jews for a tiny fraction of what they were really worth, and wear a yellow star. In the concentration camps, they were given a number and had no names at all.

On November 9-10, 1938, the first burning took place throughout Germany and Austria. Jewish homes, businesses, and synagogues were burned. Many Jewish men were taken to concentration camps. This event became known as *Kristallnacht*, or the "Night of the Broken Glass."

What did the average German do during this tragic period? What did the Germans think when the Jews who were their neighbors, friends, and acquaintances suddenly disappeared? What did the clerks, secretaries, department store salespeople, train conductors, plumbers, carpenters, doctors, and lawyers think when their friends and neighbors disappeared? Did they like the Jews or only tolerate them? Did they know why or want to know why this was happening? Were they surprised? Did they care?

We want to think that the Holocaust was caused by people who were all mentally unbalanced or insane. But this is not so. When we think of the millions of people who were involved in the murder of six million Jews, we know it was ordinary people who helped to carry out this terrible crime. That's what makes it so frightening. Ordinary people in any country could do the same to a group of people of their choice. Any race, religion, or nationality could be singled out.

It was such people as architects who sat at their drawing boards and designed and planned crematoria; train conductors who took the Jews and packed them into cattle cars to send them to concentration and death camps; cement company employees who built the gas chambers and crematoria; and clerks who planned timetables of how many Jews could be transported on trains to the camps. There were doctors who got pleasure from carrying out frightening experiments, most of which caused the deaths of the inmates in the camps, and lawyers who forced the Jews, after *Kristallnacht*, to pay for the damage done by the stormtroopers and to sell their homes and businesses. There were all the average people who refused to sell groceries, clothing, and other commodities to the Jews.

We begin to see that it is not possible that all these people could have been mentally unbalanced. Their actions were part of a Nazi master plan called the "Final Solution." A major conference, the Wannsee Conference, was held to put this plan into action.

Many conferences are held so that people can improve knowledge about a subject. There are conferences on education, economics, health, science, etc. This conference was different from any other, but it was also the same. On Tuesday, January 20, 1942, a conference was held at a mansion in the elegant Berlin suburb of Wannsee.

Fourteen top Nazis were invited to this meeting by Reinhard Heydrich, head of the Security Police and the Secret Service of Nazi Germany. The conference lasted only 85 minutes. In that short time, the attendees decided on the "Final Solution" of the Jews of Europe and other "undesirables."

The attendees had stopped thinking of Jews as human beings. Therefore, they had no need to worry about conscience. This was merely a conference to decide how to present their plan to the public, how much of the plan to do in secret, and how to make it happen. They knew it would not be easy to dispose of millions of people, but they regarded it as a challenge and as a means to assert their belief that Germany was the most efficient nation in the world.

Some of the comments in a secret document issued for the Wannsee Conference included the following (emphasis added):

> Under appropriate direction, the Jews are to be utilized for work in the East in an expedient manner in the course of the final solution. In large (labor) columns, with the sexes separated, Jews capable of work will be moved into these areas as they build roads, during which a large proportion will, no doubt, *drop out through natural reduction*. The remnant that eventually remains *will require suitable treatment*, because it will, without doubt, represent the most (physically) resistant part. It consists of a natural selection process that could, on its release, become the germ-cell of a new Jewish revival.

German Undersecretary of State Luther suggested that some difficulties could be encountered in the Nordic countries (Denmark, Finland, Holland, Sweden, etc.). But since there were so few Jews in those countries, postponement of the "Final Solution" there would not be a problem.

The conferees went through the names of countries they expected to conquer or had already conquered, as if they were taking inventory. How many Jews? How quickly could the Jews be disposed?

There was a relatively long discussion about what would happen to those Jews who married Germans. These Jews were called first-degree mischlinges. Their children were second degree mischlinges. If a second degree mischlinge looked Jewish in appearance, that would be the end for that young person. The second degree mischlinge who had a bad police or political rating, indicating that the person "feels and behaves as a Jew" also faced the end.

Reinhard Heydrich's aim was to prove that he was the only person in charge of the "Final Solution." He outlined the plan, estimating that 11 million Jews would be annihilated. Heydrich was a vain man, always wanting more power and control, according to Adolf Eichmann, Heydrich's subordinate. State Secretary Dr. Friesler of the Department of Justice told the conferees that he would turn over the authority for punishing this element of people to Heydrich.

It was a straightforward administrative conference, as might have been held anywhere. Like other conferences, it concluded with a meal. Waiters carried trays to everyone, serving drinks and other refreshments. But unlike other conferences, it dealt with the death of 11 million human beings.

On May 29, 1942, Heydrich was wounded by a hand grenade thrown by members of a Czech resistance group. He died a week later. To avenge this deed, on June 10, the Nazis murdered the male population above the age of 14 in Czech Christian village of Lidice.

Nevertheless, the "Final Solution" was carried out with help from all the "little" people of Germany and countries that were occupied by Nazi Germany.

The Wannsee Conference Discussion Questions

1. What is a holocaust? When did the European Holocaust occur?
2. What was *Kristallnacht*? What happened that night and to whom? Who caused *Kristallnacht* to happen?
3. Who watched this event? Who were the police who did not interfere?
4. How would you feel if your friend or neighbor — who was of another color, race, religion, or nationality — suddenly disappeared? Would you question what happened? Would you care?
5. Were those who caused and participated in carrying out the plans for the Holocaust and the "Final Solution" mentally unbalanced? Who were they?
6. What was the "Final Solution"?
7. If you knew that the building for which you were the architect, plumber, bricklayer, carpenter, electrician, or plasterer was going to be used to murder innocent people, what would you do?
8. What was the Wannsee Conference? When and where was it held?
9. How would you feel about eating lunch after a discussion such as the one held at the Wannsee Conference?
10. Would you have objected if you were one of the 14 attendees? What do you think would have happened if you had objected?
11. What is a first degree mischlinge? A second degree mischlinge?
12. If a second degree mischlinge looked Jewish or felt and behaved as a Jew, what would happen?
13. How many Jews did Heydrich plan to murder?
14. When the law of a country is surrendered (does not operate), what happens to that country?
15. What happened to Heydrich? Did it make any difference in implementing the "Final Solution"?
16. In the secret document about the Wannsee Conference, there are a few strange word combinations: "natural reduction," "suitable treatment," and "final solution." What do they mean?
17. These word combinations are called euphemisms, things that are called one thing and mean another. Are there any other euphemisms in the discussion during the conference?

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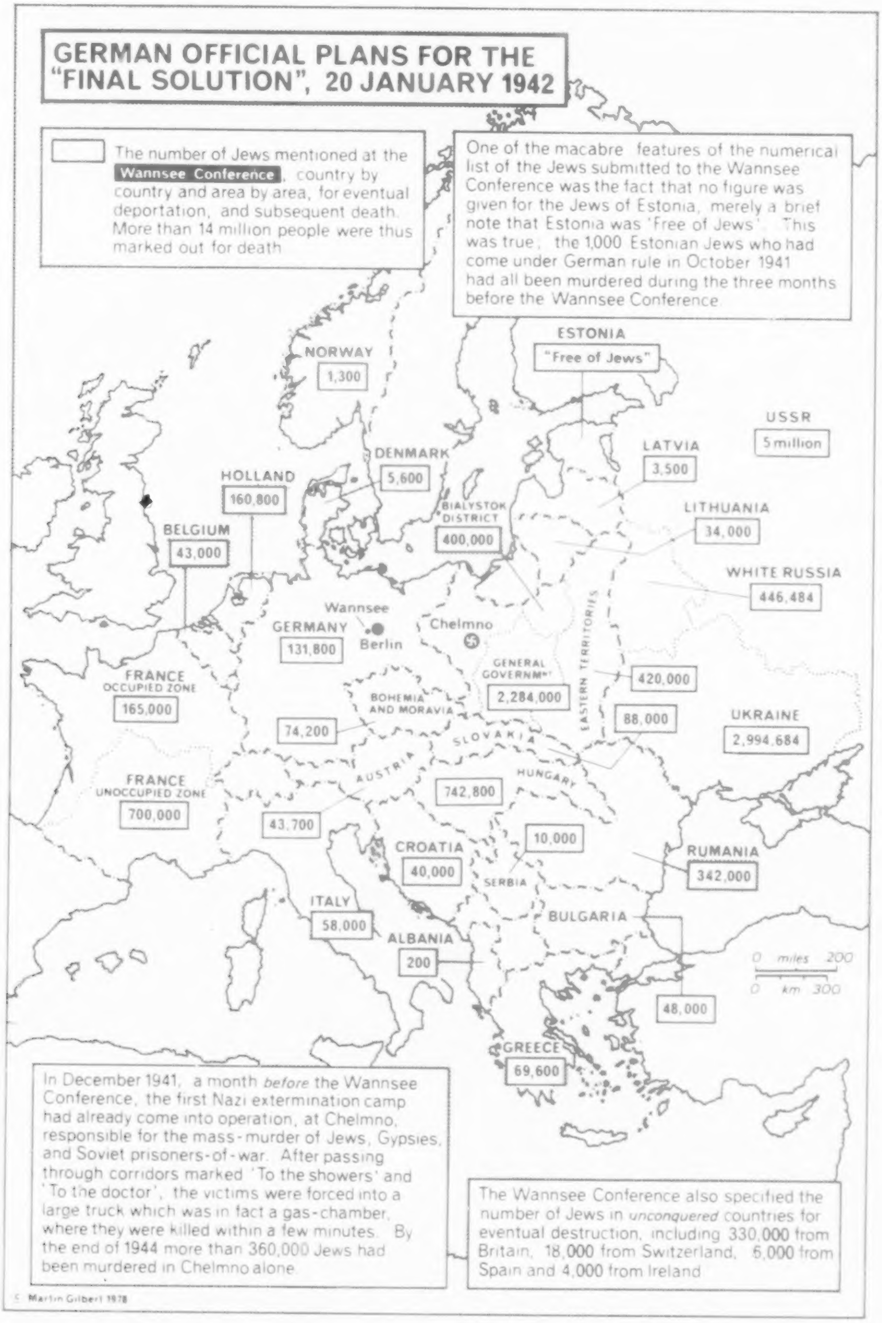

GERMAN OFFICIAL PLANS FOR THE "FINAL SOLUTION", 20 JANUARY 1942

☐ The number of Jews mentioned at the **Wannsee Conference**, country by country and area by area, for eventual deportation, and subsequent death. More than 14 million people were thus marked out for death.

One of the macabre features of the numerical list of the Jews submitted to the Wannsee Conference was the fact that no figure was given for the Jews of Estonia, merely a brief note that Estonia was 'Free of Jews'. This was true; the 1,000 Estonian Jews who had come under German rule in October 1941 had all been murdered during the three months before the Wannsee Conference.

In December 1941, a month *before* the Wannsee Conference, the first Nazi extermination camp had already come into operation, at Chelmno, responsible for the mass-murder of Jews, Gypsies, and Soviet prisoners-of-war. After passing through corridors marked 'To the showers' and 'To the doctor', the victims were forced into a large truck which was in fact a gas-chamber, where they were killed within a few minutes. By the end of 1944 more than 360,000 Jews had been murdered in Chelmno alone.

The Wannsee Conference also specified the number of Jews in *unconquered* countries for eventual destruction, including 330,000 from Britain, 18,000 from Switzerland, 6,000 from Spain and 4,000 from Ireland.

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ESTONIA
"Free of Jews"
NORWAY
1,300
USSR
5 million
DENMARK
5,600
LATVIA
3,500
HOLLAND
160,800
BIALYSTOK DISTRICT
400,000
LITHUANIA
34,000
BELGIUM
43,000
WHITE RUSSIA
446,484
Wannsee
GERMANY
131,800
Berlin
Chelmno
EASTERN TERRITORIES
420,000
FRANCE OCCUPIED ZONE
165,000
GENERAL GOVERNMENT
2,284,000
BOHEMIA AND MORAVIA
74,200
88,000
UKRAINE
2,994,684
SLOVAKIA
AUSTRIA
FRANCE UNOCCUPIED ZONE
700,000
HUNGARY
742,800
43,700
10,000
CROATIA
40,000
SERBIA
RUMANIA
342,000
ITALY
58,000
BULGARIA
ALBANIA
200
0 miles 200
0 km 300
48,000
GREECE
69,600

FOUR
22

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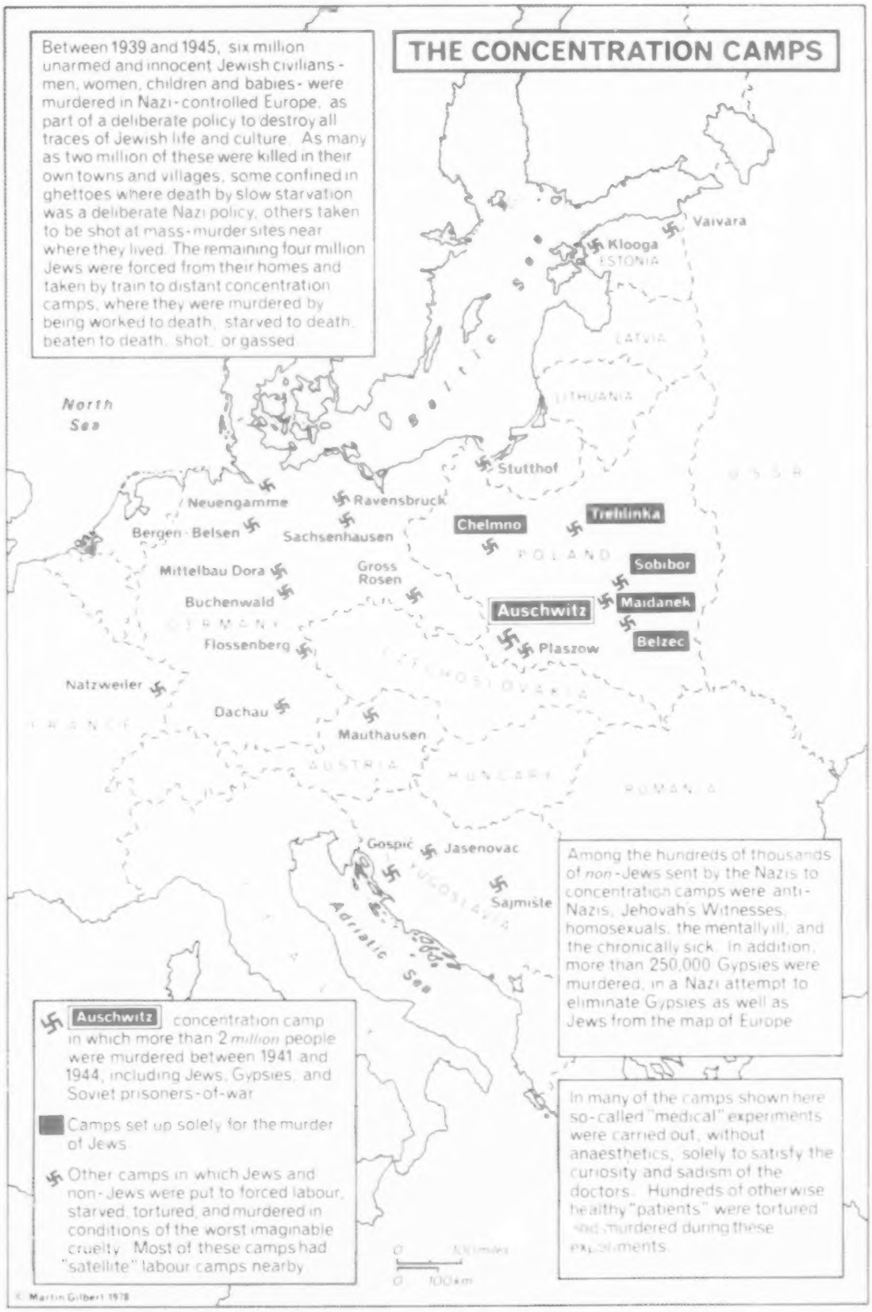

THE CONCENTRATION CAMPS

Between 1939 and 1945, six million unarmed and innocent Jewish civilians - men, women, children and babies - were murdered in Nazi-controlled Europe, as part of a deliberate policy to destroy all traces of Jewish life and culture. As many as two million of these were killed in their own towns and villages, some confined in ghettoes where death by slow starvation was a deliberate Nazi policy, others taken to be shot at mass-murder sites near where they lived. The remaining four million Jews were forced from their homes and taken by train to distant concentration camps, where they were murdered by being worked to death, starved to death, beaten to death, shot, or gassed.

Among the hundreds of thousands of *non*-Jews sent by the Nazis to concentration camps were anti-Nazis, Jehovah's Witnesses, homosexuals, the mentally ill, and the chronically sick. In addition, more than 250,000 Gypsies were murdered, in a Nazi attempt to eliminate Gypsies as well as Jews from the map of Europe.

In many of the camps shown here so-called "medical" experiments were carried out, without anaesthetics, solely to satisfy the curiosity and sadism of the doctors. Hundreds of otherwise healthy "patients" were tortured and murdered during these experiments.

卐 **Auschwitz** concentration camp in which more than 2 *million* people were murdered between 1941 and 1944, including Jews, Gypsies, and Soviet prisoners-of-war

▨ Camps set up solely for the murder of Jews

卐 Other camps in which Jews and non-Jews were put to forced labour, starved, tortured, and murdered in conditions of the worst imaginable cruelty. Most of these camps had "satellite" labour camps nearby

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North Sea
Baltic Sea
Vaivara
Klooga
ESTONIA
LATVIA
LITHUANIA
U.S.S.R.
Stutthof
Neuengamme
Ravensbruck
Bergen-Belsen
Sachsenhausen
Chelmno
Treblinka
POLAND
Sobibor
Mittelbau Dora
Gross Rosen
Buchenwald
GERMANY
Auschwitz
Maidanek
Belzec
Plaszow
Flossenberg
CZECHOSLOVAKIA
Natzweiler
Dachau
FRANCE
Mauthausen
AUSTRIA
HUNGARY
ROMANIA
Gospić
Jasenovac
YUGOSLAVIA
Sajmiste
Adriatic Sea
0 100 miles
0 100 km

Documents on the Holocaust

SOURCE: Y. Arad, Y. Gutman, and A. Margoliot, *Documents on the Holocaust* (Jerusalem: Yad Vashem & Ahva Cooperative Press, 1981), pp. 275-76, 350-53, 358-61. Reprinted with permission.

Order by Himmler on July 19, 1942, for the Completion of the "Final Solution" in the Government-General

I herewith order that the resettlement of the entire Jewish population of the Government-General be carried out and completed by December 31, 1942.

From December 31, 1942, no persons of Jewish origin may remain within the Government-General, unless they are in the collection camps in Warsaw, Cracow, Czestochowa, Radom, and Lublin. All other work on which Jewish labor is employed must be finished by that date, or, in the event that this is not possible, it must be transferred to one of the collection camps.

These measures are required with a view to the necessary ethnic division of races and peoples for the New Order in Europe, and also in the interests of the security and cleanliness of the German Reich and its sphere of interest. Every breach of this regulation spells a danger to quiet and order in the entire German sphere of interest, a point of application for the resistance movement and a source of moral and physical pestilence.

For all these reasons a total cleansing is necessary and therefore to be carried out. Cases in which the date set cannot be observed will be reported to me in time, so that I can see to corrective action at an early date. All requests by other offices for changes or permits for exceptions to be made may be presented to me personally.

Heil Hitler!

H. Himmler

NO-5574

Extract From Written Evidence of Rudolf Hoess, Commander of the Auschwitz Extermination Camp

In the summer of 1941, I cannot remember the exact date, I was suddenly summoned to the *Reichsführer* SS,* directly by his adjutant's office. Contrary to his usual custom, Himmler received me without his adjutant being present and said in effect:

"The Führer has ordered that the Jewish question be solved once and for all and that we, the SS, are to implement that order.

The existing extermination centers in the East are not in a position to carry out the large *Aktionen* which are anticipated. I have therefore earmarked Auschwitz for this purpose, both because of its good position as regards communications and because the area can easily be isolated and camouflaged. At first I thought of calling in a senior SS officer for this job, but I changed my mind in order to avoid difficulties concerning the terms of reference. I have now decided to entrust this task to you. It is difficult and onerous and calls for complete devotion notwithstanding the difficulties that may arise. You will learn further details from *Sturmbannführer* Eichmann of the Reich Security Main Office who will call on you in the immediate future.

The departments concerned will be notified by me in due course. You will treat this order as absolutely secret, even from your superiors. After your talk with Eichmann you will immediately forward to me the plans for the projected installations.

The Jews are the sworn enemies of the German people and must be eradicated. Every Jew that we can lay our hands on is to be destroyed now during the war, without exception. If we cannot now obliterate the biological basis of Jewry, the Jews will one day destroy the German people."

On receiving these grave instructions, I returned forthwith to Auschwitz, without reporting to my superior at Oranienburg.

Shortly afterwards Eichmann came to Auschwitz and disclosed to me the plans for the operations as they affected the various countries concerned. I cannot remember the exact order in which they were to take place. First was to come the eastern part of Upper Silesia and the neighboring parts of Polish territory under German rule, then, depending on the situation, simultaneously Jews from Germany and Czechoslovakia, and finally the Jews from the West: France, Belgium and Holland. He also told me the approximate number of transports that might be expected, but I can no longer remember these.

We discussed the ways and means of effecting the extermination. This could only be done by gassing, since it would have been absolutely impossible to dispose by shooting of the large numbers of people that were expected, and it would have placed too heavy a burden on the SS men who had to carry it out, especially because of the women and children among the victims.

Eichmann told me about the method of killing people with exhaust gases in lorries, which had previously been used in the East. But there was no question of being able to use this for these mass transports that were due to arrive in Auschwitz. Killing with showers of carbon monoxide while bathing, as was done with mental patients in some places in the Reich, would necessitate too many buildings and it was also very doubtful whether the supply of gas for such a vast number of people would be available. We left the matter unresolved. Eichmann decided to try and find a gas which was in ready supply and which would not entail special installations for its use, and to inform me when he had done so. We inspected the area in order to choose a likely spot. We decided that a peasant farmstead situated in the north-west corner of what later became the third building sector at Birkenau would be the most suitable. It was isolated and screened by woods and hedges, and it was also not far from the railway. The bodies could be placed in long, deep pits dug in the nearby meadows. We had not at that time thought of burning the corpses. We calculated that after gas-proofing the premises then available, it would be possible to kill about 800 people simultaneously with a suitable gas. These figures were borne out later in practice.

Eichmann could not then give me the starting date for the operation because everything was still in the preliminary stages and the *Reichsführer* SS had not yet issued the necessary orders.

Eichmann returned to Berlin to report our conversation to the *Reichsführer* SS.

A few days later I sent to the *Reichsführer* SS by courier a detailed location plan and description of the installation. I have never received an acknowledgement or a decision on my report. Eichmann told me later that the *Reichsführer* SS was in agreement with my proposals . . .

R. Hoess, *Commandant of Auschwitz — The Autobiography of Rudolf Hoess*, London, 1961, pp. 206-208.

*Heinrich Himmler

Extract From Evidence Given at the Nuremberg Trials on the Auschwitz Extermination Camp*

M. Dubost: What do you know about the Jewish transport that arrived from Romainville about the same time as you?

Vaillant-Couturier: When we left Romainville the Jewish women who were together with us remained behind. They were sent to Drancy, and finally arrived in Auschwitz, where we saw them again three weeks later. Of 1,200 who left, only 125 arrived in the camp. The rest were taken to the gas chambers immediately, and of the 125 not a single one was left by the end of a month.

The transports were carried out as follows: at the beginning, when we arrived, when a Jewish transport came there was a "selection." First the old women, the mothers and the children. They were told to get on trucks, together with the sick and people who looked weak. They kept only young girls, young women and young men; the latter were sent to the men's camp.

In general, it was rare for more than 250 out of a transport of 1,000 to 1,500 to reach the camp, and that was the maximum; the others were sent to the gas chambers straight away.

At this "selection" healthy women between 20 and 30 years old were also chosen, and sent to the Experimental Block. Girls and women, who were a little older or not chosen for this purpose, were sent to the camp and, like us, had their heads shaved and they were tattooed.

In the spring of 1944 there was also a block for twins. That was at the time of the immense transport of Hungarian Jews, about 700,000** persons. Dr. Mengele, who was carrying out the experiments, kept back the twin children from all transports, as well as twins of any age, so long as both twins were there. Both children and adults slept on the floor in this block. I don't know what experiments were made apart from blood tests and measurements.

M. Dubost: Did you actually see the "selection" when transports arrived?

Vaillant-Couturier: Yes, because when we were working in the Sewing Block in 1944, the block in which we lived was situated just opposite the place where the trains arrived. The whole process had been improved: Instead of carrying out the "selection" where the trains arrived, a siding took the carriages practically to the gas chamber, and the train stopped about 100 m. from the gas chamber. That was right in front of our block, but of course there were two rows of barbed wire between. Then we saw how the seals were taken off the trucks and how women, men and children were pulled out of the trucks by soldiers. We were present at the most terrible scenes when old couples were separated. Mothers had to leave their daughters, because they were taken to the camp, while the mothers and children went to the gas chambers. All these people knew nothing of the fate that awaited them. They were only confused because they were being separated from each other, but they did not know that they were going to their death.

To make the reception pleasanter there was then — in June and July 1944, that is — an orchestra made up of prisoners, girls in white blouses and dark blue skirts, all of them pretty and young, who played gay tunes when the trains arrived, the "Merry Widow," the Barcarolle from the "Tales of Hoffmann," etc. They were told it was a labor camp, and as they never entered the camp they saw nothing but the small platform decorated with greenery, where the orchestra played. They could not know what awaited them.

Those who were taken to the gas chambers — that is, the old people, children and others — were taken to a red brick building.

M. Dubost: Then they were not registered?

Vaillant-Couturier: No.

Dubost: They were not tattooed?

Vaillant-Couturier: No, they were not even counted.

Dubost: Were you yourself tattooed?

Vaillant-Couturier: Yes.

(The witness shows her arm.)

They were taken to a red brick building with a sign that said Baths. There they were told to get undressed and given a towel before they were taken to the so-called shower room. Later, at the time of the large transports from Hungary, there was no time left for any degree of concealment. They were undressed brutally. I know of these particulars because I was acquainted with a little Jewess from France, who had lived on the Place de la Republique....

Dubost: In Paris?

Vaillant-Couturier: In Paris; she was known as "little Marie" and was the only survivor of a family of nine. Her mother and her seven sisters and brothers had been taken to the gas chambers as soon as they arrived. When I got to know her she worked on undressing the small children before they were taken into the gas chamber.

After the people were undressed they were taken into a room that looked like a shower room, and the capsules were thrown down into the room through a hole in the ceiling. An SS man observed the effect through a spy-hole. After about 5 to 7 minutes, when the gas had done its job, he gave a signal for the opening of the doors. Men with gas-masks, these were prisoners too, came in and took the bodies out. They told us that the prisoners must have suffered before they died, because they clung together in bunches like grapes so that it was difficult to separate them....

Trial of the Major War Criminals before the International Military Tribunal, Nuremberg 14 November 1945-1 October 1946, vI, Nuremberg, 1947, pp. 214-216.

*From the evidence of a Frenchwoman, Marie-Claude Vaillant-Couturier, who was a prisoner in the Auschwitz concentration camp, where she arrived on January 1, 1943.

**The correct number of Hungarian Jews sent to Auschwitz was about 430,000.

A Jewish Family Leaves Home

by Dr. M. Dvergetzki

SOURCE: Teaching materials used at Teachers' Institute on the Holocaust, Yad Vashem, Jerusalem, Israel, 1983. Reprinted with permission.

I go upstairs to my apartment. My parents coming out of the bedroom stand there engulfed in sorrow: "Children! We can't stay here more than 15 minutes. The doorwoman was afraid to call you until now, fearing that it will be known there are Jews living with her. They will allow us to take big parcels. Hurry up as they will soon throw us out and seal the doors with wax."

I peek out the window. The market place is full of thousands of Jews, women and children all bending under the weight of their parcels. That is all they have left, all the rest is gone, now unclaimed property. The parcels are wrapped with white sheets, red blankets, colourful scarves. Horrified children run about searching for their parents. Baby cribs and young sucklings. German soldiers making order with their whips.

Quickly I pack some parcels. I feel I will never be able to carry them. In my handbag I put medicines, bandages, injection equipment, needles. I run downstairs to the doorwoman, thank her for trying to help me and ask her to hide my things. She promises it will all be there when I come back from the Ghetto. I ask her to put away my medical equipment and give her some money and other things - for her, for him and the children.

I go back upstairs, my wife walks through the rooms, crying, falls on the pillow and weeps. She strokes the pictures on the walls, the toys on the little tables in the bedroom, kisses the canary standing anxious and stunned in its open cage.

"Goodbye my house!"

Mother gathers pictures, documents, notes, and some addresses and packs them all in small bags together with sewing thread, knitting wool, pins and needles. My little sister, Shifra, looks for her school certificates, her girlfriends' photos, and her knitting.

Father stands before the book shelf, kisses the Gemarrah he was reading, puts it away with a blessing and walks away. And then he remembers something, takes out a book by Graetz, looks through it, folds a page and leaves the book sighingly.

I approach the book shelf and open that book by Graetz and finds the folded page which deals with the Spanish Exile. . . . I take a last look at the books: Gemarrah, Bible, Shalom Aleichem, Israeli writers, medical books in various languages. All this must be left here, abandoned.

I remember the piano, rush to the kitchen, take an axe, and open the piano cover in a hurry. I hit the keys with the axe and smash them. The piano gives out a deep mmm. It will not be played by some German for his amusement.

A last look at the walls. On one of them a big drawing by Minkowsky, "Jewish Refugees," is hanging. The refugees look at me from the picture with their speechless eyes, me who is going out carrying his parcel to an unknown destiny.

We step out to the stairway. I lock the automatic lock, hide the key in my pocket and say to my wife: "I took the key with me. When we get out of the Ghetto we can come home right away and open the door."

My wife smiles sadly and says: "My heart tells me we shall never open this door anymore . . ."

The Transfer of Lodz Jewry to the Ghetto

by

Yaacov Kurtz

SOURCE: Teaching materials used at Teachers' Institute on the Holocaust, Yad Vashem, Jerusalem, Israel, 1983. Reprinted with permission

The elimination of Lodz Jewry kept going at high speed. It began with the evacuation of Jewish inhabitants from isolated houses or blocks. Within a few minutes the Jews were kicked out of their homes with nothing but their clothes. They were attacked by hooligans, bandits and robbers — then, in an instant, their wives, children and property were taken away from them.

After that it took a different course, a more horrifying one, one the human mind cannot even imagine. The whole town of Lodz was divided into blocks and the Jews dwelling there were given a time interval of a few hours to move to the Ghetto. By order each Jew was allowed to take as much of his personal property as he could carry; they were not allowed to use any vehicle. Is there any descriptive power to recount that awful scene? These poor people with no place to go, being pushed out of their homes where they lived for days and years, where they were born and raised, were herded along. They were ordered to give up the belongings they had acquired throughout the years and had gotten used to as if they were part of their soul, each man according to his position, small things and big, some that are essential, practically vital. And then this order to leave and take whatever can be carried. The instinct of life deep in every human being created, at once, ways to save part, no matter how small, of these belongings. The dirty snow on the streets served as a means of transportation to carry a little of the property. Throughout the city heading to the Ghetto, Jews, over the snow, put their few belongings that they had managed to save as if from a fire, harnessed themselves to the packages like a horse harnessed to the carriage; and so, thousands of Jews one after another dragged their households that had been saved. Only yesterday each one cleaned and shined his house and protected it from stain and dirt, and now with his own hands he had to throw the best of what he had managed to save onto dirty snow and then carry it like a precious treasure — to where?

All through this horrible migration towards double exile, the Germans stood and mocked these unfortunate people in a devilish manner. In one apartment they found a few Jews, asked one German: "How old are you?" Answered the Jew: "Fifty five years old." They said, "You are old!" and shot him at once. They asked another: "What is your job?" And when the Jew answered "tailor" or "weaver," they laughed, "We didn't need you!" and killed him. They approached another Jew: "What have you in your mouth? Open quickly!" And when he did they shot right into it. A young German stood at the top of the stairs and ordered the Jews to go down and, when they did, another German ordered them back up again; while the Jews ran up and down, the two murderers, the lower one and the upper one, were shooting. Such deadly tricks were specifically invented by those Germans who were responsible for "putting order into matters."

Documents on the Holocaust

SOURCE: Y. Arad, Y. Gutman, and A. Margoliot, editors, *Documents on the Holocaust* (Jerusalem: Yad Vashem and Ahva Cooperative Press, 1981), pp. 222–28. Reprinted with permission.

From a Lecture on the Steps Leading to the Establishment of the Warsaw Ghetto, January 20, 1941[1]

Introduction

The establishment of Jewish quarters and limitations of the right of Jews to take up residence or establish an economic existence are not new in the history of the East [i.e., Eastern Europe]. Their beginnings go back to the 13th century and have been observed again and again in the course of history, down to the establishment of the Polish Republic.[2]

A new method is being applied when these limitations are imposed according to National-Socialist principles and perception.

Back in February 1940 — shortly after the establishment of the Department for Resettlement — the idea came up for the creation of a Jewish quarter in Warsaw, and the first preparations were made. It had originally been planned by the Governor to place the Jewish quarter in a suburb of Warsaw which is bordered on the east by the [River] Vistula.

The head of the Department of Resettlement was instructed to carry this out.

It was clear that this idea must at first appear to be incapable of execution, owing to the specific and extremely complicated conditions in the city of Warsaw. Objections were raised on various sides, and in particular by the City Administration. It was argued that the forming of a ghetto would cause serious disruption to industry and the economy. As about 80 percent of all the skilled labor was Jewish, it was indispensable and could not be shut away. Finally it was argued that the feeding of the Jews would not be possible if they were concentrated in a closed area.

The discussion on March 8, 1940, produced the conclusion that the plan for the establishment of a ghetto should be postponed for the time being.

About the same time it was being considered in the Government-General that the district of Lublin might be declared a collection area for all the Jews in the Government-General, and in particular for the evacuated Jews arriving there, and refugee Jews.

Cases of illegal emigration of Jews and unauthorized border crossings by Jews increased greatly at that time, particularly on the border of the sub-districts of Lowicz and Skierniewice. Conditions had become dangerous in the city of Lowicz as a result of the illegal move there of Jews, both as regards hygiene and from the point of view of the Security Police. The sub-district Commander (*Kreishauptmann*) of the Lowicz sub-district rightly considered that he should remove these dangers by means of the establishment of areas of Jewish residence in Lowicz and Glowno. The experience of the establishment of the Jewish quarters in Lowicz and Glowno have shown that these methods are the only ones that are correct to banish the dangers that emanate from the Jewish world (*Judenwelt*).

At the beginning of April 1940 we were informed by the Higher SS and Police leader (*Höherer SS-und Polizeiführer*) in Cracow that it was not intended to concentrate the Jews in the district of Lublin.

The Department of Resettlement then turned once more to the preliminary work for the establishment of Jewish quarters in the Warsaw district. The Governor gave instructions that the establishment of the Jewish quarters should be begun by a date which would make it possible to carry out the resettlement before the beginning of winter.

The plan now submitted by the Department of Resettlement provided for the establishment of two ghettos, both situated on the outskirts of the city — one in the west, including the suburbs of Kolo and Wola, and in the east of the city, the suburb of Grochow. This idea was based on the realization that these ghettos on the outskirts of the city would cause the least harm and disruption to the economy, industry and traffic of the city of Warsaw. The start of these *Aktionen* was set for July 1, 1940, in order to complete the most important measures in time before the onset of winter.

In the first stage of the preparations, orders were sent out from Cracow that all work on the establishment of the ghettos should be stopped in view of the fact that, according to the plan of the Führer, after the war all the Jews of Europe would be resettled in Madagascar,[3] and that the creation of ghettos was therefore in fact illusory.

Upon this, the preliminary work of the Department of Resettlement was halted again. At the end of August 1940 the establishment of ghettos was once more pushed ahead by the Department for Health Care, in view of the increasing concentration of troops in the Warsaw District, and for the protection of the German Army and population. The Department for Interior Administration in the office of the Governor General on August 20, 1940, confirmed that it was necessary to establish Jewish areas of residence, but these would not be hermetically closed ghettos, but Jewish districts which would permit just enough economic contact with the Aryan surroundings to keep the Jewish quarter viable.

It was now already very late [in the year] to establish ghettos on the outskirts of the city, and this would have taken at least four to five months, as it would have involved regrouping almost 600,000 persons. But the resettlement *Aktionen* had to be completed by November 15, in particular, according to the recommendation of the District Medical Officer, or at the latest by the end of November, as there was always an increased incidence of epidemics during the winter months, and these would have been speeded up dangerously by the resettlement operation.

The plan for ghettos on the outskirts of the city was therefore abandoned. The area chosen now was one that had been marked as endangered by epidemics (*Seuchensperrgebiet*), which in its present condition offered no secure protection against epidemics.

After voluminous preliminary discussions and negotiations, visits to the area and preparations, a promising plan was submitted to the Governor.

On October 2, 1940, general instruction went out from the Governor of the Warsaw District to all local leaders and the representatives of the District Governor of the city of Warsaw to begin work by November 15, 1940, on the resettlement required for the establishment of Jewish quarte[illegible] it was clear that this problem would have [illegible] be attacked all along the line if there were to be certainty of success.

On the same day the Governor issued Decree No. 40/50 concerning the establishment of a Jewish quarter in the city of Warsaw, and instructed the head of the Department of Resettlement to take charge of the whole resettlement operation.

The reasons for the establishment of a Jewish quarter in the Warsaw District, apart from general principles concerning ethnic restructuring (*Volkstumsordnung*) in this area, are as follows:

1. The German Army and population must in any case be protected against the Jews, the immune carriers of the bacteria of epidemics.

2. The separation of the Jews from the rest of the population, both Poles and ethnic Germans (*Volksdeutsche*)[4] is a political and moral requirement. Jewish thinking and action had up to now dominated the population of the east-

ern land. The beneficial effects of the elimination of Jewish influence can now already be seen. If the German task of reconstruction is to be successful at all, then the freedom of Jewry to act in the area must be ended.

3. A further reason derives from the need to secure the execution of war economy measures and the safeguarding of the nutrition level in general by stopping the black market and the raising of prices.

The Resettlement *Aktionen* in Warsaw

The resettlement *Aktionen* started at the beginning of October 1940. The first date set for the completion of the operation was October 31, 1941.

For a start, 700 *Volksdeutsche* had to be pulled out of the section which had been declared a Jewish quarter and moved into the provisional German area.

Altogether, 113,000 Poles and 138,000 Jews were exchanged. As the Jews who had been living outside the Jewish area in most cases had fairly large apartments, it was possible to carry out the change without disturbances by placing several Polish families in one of these larger apartments. A total of 11,567 Aryan apartments were vacated in the Jewish quarter and about 13,000 Jewish apartments taken over outside the Jewish quarter....

It is surprising that the resettlement of roughly 250,000 persons was carried out in the comparatively short period of not quite six weeks without any blood being shed and with the aid of police pressure only in the final stage. This was done by bringing in the Polish mayor on the one hand and the Judenrat, on the other, to give their help.

On November 16, 1940, a major police *Aktion* was carried out under the direction of the head of the Department of Resettlement, in which all parts of the city outside the Jewish quarter were combed and 11,130 Jews caught and taken forcibly to the Jewish quarter. On the same day 1,170 food stores and 2,600 other stores owned by Jews were sealed by the police, handed over to the appropriate departments and organizations and cleared by them....

The Appearance of the Jewish Quarter

The Jewish quarter extends over about 1,016 acres. According to the figures supplied by the Judenrat, which claims to have carried out a census, about 410,000 Jews live in this area: according to our own observations and various estimates, carried out by other bodies, they number between 470,000 and 590,000.[5]

Based on the statistics supplied by the Judenrat, and subtracting empty spaces and cemeteries, there are [in the Jewish quarter] 1,108 persons living on a built-up area of one hectare (2.5 acres), i.e. 110,800 persons per sq. km. [approx. 277,000 per sq. mile]. The population density of the city of Warsaw is 14,400 persons per sq. km. of the total area and 38,000 per sq. km. of built-up and inhabited area.

It should be noted that the number will be increased by the new resettlement of 72,000 Jews from the western section of the District. This is needed in order to make room for 62,000 evacuated Poles.

In the Jewish area of residence there are about 27,000 apartments with an average number of 2½ rooms. Occupancy therefore works out at 15.1 persons per apartment and 6 to 7 persons per room. The Jewish area of residence is separated from the rest of the city by the use of partition walls and fire-proof walls and by walls sealing off streets, windows, entrances and spaces between houses. The walls are three meters high and are raised another meter by means of a barbed-wire extension. Additional control is assured by motorized and mounted police patrols.

At first 22 gates in the surrounding wall were retained for the maintenance of necessary traffic, but these have since been reduced to 15. Reinforced German police guards were at first posted at these openings; these were later replaced by Polish police, with German police taking over mainly the supervision.

The units of the German police for the Jewish quarter — consisting of 87 men under the command of an *Oberleutnant* — are accommodated in three posts outside the wall....

Permits to pass these gates are issued for absolutely essential passenger traffic: the permit cards are yellow for German citizens, ethnic Germans and Poles, for Jews there are yellow cards with an oblique blue bar. The permits are valid only together with an identity card with a photograph. . . .

Eksterminacja, pp. 99–104.

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1 Lecture by Waldemar Schön, Head of the Department of Resettlement in the Warsaw District.

2 The reference is to the independent Polish Republic between the two wars.

3 See Documents 97, 98.

4 Volksdeutsche — persons of German origin or persons who declared themselves to be of German origin and lived outside Germany.

5 The German estimate is deliberately exaggerated. According to J. Ziemian, *Gvulot Getto Varsha ve-Shinuyehem* ("The Borders of the Warsaw Ghetto and their Changes"), Jerusalem 1971, p. 17, the population census taken on Jan. 1, 1941 gave the number of persons in the ghetto as 380,740. According to the calculations of the Judenrat, based on the food-ration cards of Jan. 1, 1941, the number of Jews was 394,836.

Lesson 6: Concentration, Labor, and Death Camps

I. Instructional Objectives

A. The student will understand the chronology of events from pre-Holocaust to ghetto to camp to liberation.

B. The student will recognize the treatment of European Jews by Nazis between 1933 and 1945.

C. The student will experience one individual's account of life in the ghettos and camps.

D. The student will experience a literary work that is a first-person account of the Holocaust.

E. The student will learn about author and Nobel Peace Prize winner Elie Wiesel, who is considered to be the "voice of the survivors."

II. Instructional Materials

A. Vocabulary — Concentration, Labor, and Death Camps

B. Excerpts from *Night*, a book by Elie Wiesel

C. Biographical Sketch of Elie Wiesel

D. The Nobel Prizes

E. Teacher Guide to *Night*

III. Procedures

A. Present a mini-lecture (five to ten minutes) on the life of the author of *Night* using the Biographical Sketch of Elie Wiesel.

B. Tell students about Alfred Nobel using the instructional material on The Nobel Prizes.

C. Discuss *Night* using the Teacher Guide.

D. Assign as homework the Questions on Resistance included in the instructional materials for Lesson 7. Also assign the following readings as homework for Lesson 7:

1. Chana Szenes-Portrait of a Heroine, by Peter Hay
2. Uprisings in the Death Camps of Sobibor and Treblinka, by Yitzhak Arad

IV. Supplementary Materials

- A. The Camps
  - 1. Germany and Austria
  - 2. France and Belgium
  - 3. Poland and Lithuania
  - 4. Czechoslovakia
- B. Quotations from the Victims
- C. Composition Topics for *Night*
- D. Return to the Town Beyond the Wall, by Elie Wiesel
- E. Teacher Guide to Return to the Town Beyond the Wall
- F. Suggested Supplementary Readings (not included in this curriculum)
  - 1. *All But My Life* by Gerda Klein
  - 2. *Anne Frank: The Diary of a Young Girl*
- G. Composition Topics for *All But My Life*
- H. Teacher Guide to *Anne Frank: The Diary of a Young Girl*
- I. Composition Topics for *Anne Frank: The Diary of a Young Girl*

Vocabulary — Concentration, Labor, and Death Camps

1. ***appell*** — roll call, interminable counting of prisoners
2. ***Canada*** — the work detail sorting the clothing and possessions of newly-arrived prisoners, represents concept of "plenty"
3. ***Crematorium*** —ovens used to cremate or burn human corpses
4. ***gas chamber*** — chamber used to put human beings to death with poison gas
5. ***kapo*** — a prisoner in charge of the concentration camp barrack
6. ***Krankenbau*** — the concentration camp "hospital"
7. ***Leichenkommando*** — the work detail in charge of carrying corpses to the storage hut prior to their disposal in the crematoria
8. ***Musselman*** — emaciated prisoner, lacking the will to live
9. ***Sonderkommando*** — the work detail in charge of disposing of the corpses from the gas chambers
10. ***Zyklon B*** — poison gas pellets used in the gas chambers

Excerpts From *Night*

by

Elie Wiesel

SOURCE: Elie Wiesel, *Night* (New York: Bantam Books, 1982), pp. 3–5, 8–11, 27–32, 67–69, 93–96, and 107–109. Excerpts from *Night* by Elie Wiesel. Copyright © 1960 by MacGibbon and Kee. Copyright © 1972 by Elie Wiesel. Reprinted by permission of Hill and Wang, a division of Farrar, Straus and Giroux, Inc. These excerpts may not be reproduced in any manner without written approval from Hill and Wang, a division of Farrar, Straus and Giroux, Inc.

In memory of my parents and of my little sister, Tzipora

Then one day they expelled all the foreign Jews from Sighet. And Moshe the Beadle was a foreigner.

Crammed into cattle trains by Hungarian police, they wept bitterly. We stood on the platform and wept too. The train disappeared on the horizon; it left nothing behind but its thick, dirty smoke.

I heard a Jew behind me heave a sigh.

"What can we expect?" he said. "It's war. . . ."

The deportees were soon forgotten. A few days after they had gone, people were saying that they had arrived in Galicia, were working there, and were even satisfied with their lot.

Several days passed. Several weeks. Several months. Life had returned to normal. A wind of calmness and reassurance blew through our houses. The traders were doing good business, the students lived buried in their books, and the children played in the streets.

One day, as I was just going into the synagogue, I saw, sitting on a bench near the door, Moshe the Beadle.

He told his story and that of his companions. The train full of deportees had crossed the Hungarian frontier and on Polish territory had been taken in charge by the Gestapo. There it had stopped. The Jews had to get out and climb into lorries. The lorries drove toward a forest. The Jews were made to get out. They were made to dig huge graves. And when they had finished their work, the Gestapo began theirs. Without passion, without haste, they slaughtered their prisoners. Each one had to go up to the hole and present his neck. Babies were thrown into the air and the machine gunners used them as targets. This was in the forest of Galicia, near Kolomaye. How had Moshe the Beadle escaped? Miraculously. He was wounded in the leg and taken for dead. . . .

Through long days and nights, he went from one Jewish house to another, telling the story of Malka, the young girl who had taken three days to die, and of Tobias, the tailor, who had begged to be killed before his sons. . . .

Moshe had changed. There was no longer any joy in his eyes. He no longer sang. He no longer talked to me of God or of the cabbala, but only of what he had seen. People refused not only to believe his stories, but even to listen to them.

"He's just trying to make us pity him. What an imagination he has!" they said. Or even: "Poor fellow. He's gone mad."

And as for Moshe, he wept.

"Jews, listen to me. It's all I ask of you. I don't want money or pity. Only listen to me," he would cry between prayers at dusk and the evening prayers.

I did not believe him myself. I would often sit with him in the evening after the service, listening to his stories and trying my hardest to understand his grief. I felt only pity for him.

"They take me for a madman," he would whisper, and tears, like drops of wax, flowed from his eyes.

Once, I asked him this question:

"Why are you so anxious that people should believe what you say? In your place, I shouldn't care whether they believed me or not. . . ."

He closed his eyes, as though to escape time.

"You don't understand," he said in despair. "You can't understand. I have been saved miraculously. I managed to get back here. Where did I get the strength from? I wanted to come back to Sighet to tell you the story of my death. So that you could prepare yourselves while there was still time. To live? I don't attach any importance to my life anymore. I'm alone. No, I wanted to come back, and to warn you. And see how it is, no one will listen to me. . . ."

That was toward the end of 1942. Afterward life returned to normal. The London radio, which we listened to every evening, gave us heartening news: the daily bombardment of Germany; Stalingrad; preparation for the second front. And we, the Jews of Sighet, were waiting for better days, which would not be long in coming now.

I continued to devote myself to my studies. By day, the Talmud, at night, the cabbala. My father was occupied with his business and the doings of the community. My grandfather had come to celebrate the New Year with us, so that he could attend the services of the famous rabbi of Borsche. My mother began to think that it was high time to find a suitable young man for Hilda.

Thus the year 1943 passed by.

* * *

The week of Passover. The weather was wonderful. My mother bustled round her kitchen. There were no longer any synagogues open. We gathered in private houses: the Germans were not to be provoked. Practically every rabbi's flat became a house of prayer.

We drank, we ate, we sang. The Bible bade us rejoice during the seven days of the feast, to be happy. But our hearts were not in it. Our hearts had been beating more rapidly for some days. We wished the feast were over, so that we should not have to play this comedy any longer.

On the seventh day of Passover the curtain rose. The Germans arrested the leaders of the Jewish community.

From that moment, everything happened very quickly. The race toward death had begun.

The first step: Jews would not be allowed to leave their houses for three days — on pain of death.

Moshe the Beadle came running to our house.

"I warned you," he cried to my father. And, without waiting for a reply, he fled.

That same day the Hungarian police burst into all the Jewish houses in the street. A Jew no longer had the right to keep in his house gold, jewels, or any objects of value. Everything had to be handed over to the authorities — on pain of death. My father went down into the cellar and buried our savings.

At home, my mother continued to busy herself with her usual tasks. At times she would pause and gaze at us, silent.

When the three days were up, there was a new decree: every Jew must wear the yellow star.

Some of the prominent members of the community came to see my father — who had highly placed connections in the Hungarian police — to ask him what he thought of the situation. My father did not consider it so grim — but perhaps he did not want to dishearten the others or rub salt in their wounds:

"The yellow star? Oh well, what of it? You don't die of it . . ."

(Poor Father! Of what then did you die?)

But already they were issuing new decrees. We were no longer allowed to go into restaurants or cafés, to travel on the railway, to attend the synagogue, to go out into the street after six o'clock.

Then came the ghetto.

* * *

Two ghettos were set up in Sighet. A large one, in the center of the town, occupied four streets, and another smaller one extended over several small side streets in the outlying district. The street where we lived, Serpent Street, was inside the first ghetto. We still lived, therefore, in our own house. But as it was at the corner, the windows facing the outside street had to be blocked up.We gave up some of our rooms to relatives who had been driven out of their flats.

Little by little life returned to normal. The barbed wire which fenced us in did not cause us any real fear. We even thought ourselves rather well off; we were entirely self-contained. A little Jewish republic.... We appointed a Jewish Council, a Jewish police, an office for social assistance, a labor committee, a hygiene department — a whole government machinery.

Everyone marveled at it. We should no longer have before our eyes those hostile faces, those hate-laden stares. Our fear and anguish were at an end. We were living among Jews, among brothers....

Of course, there were still some unpleasant moments. Every day the Germans came to fetch men to stoke coal on the military trains. There were not many volunteers for work of this kind. But apart from that the atmosphere was peaceful and reassuring.

The general opinion was that we were going to remain in the ghetto until the end of the war, until the arrival of the Red Army. Then everything would be as before. It was neither German nor Jew who ruled the ghetto — it was illusion.

On the Saturday before Pentecost, in the spring sunshine, people strolled, carefree and unheeding, through the swarming streets. They chatted happily. The children played games on the pavements. With some of my schoolmates, I sat in the Ezra Malik gardens, studying a treatise on the Talmud.

Night fell. There were twenty people gathered in our back yard. My father was telling them anecdotes and expounding his own views on the situation. He was a good story teller.

Suddenly the gate opened and Stern — a former tradesman who had become a policeman — came in and took my father aside. Despite the gathering dusk, I saw my father turn pale.

"What's the matter?" we all asked him.

"I don't know. I've been summoned to an extraordinary meeting of the council. Something must have happened."

The good story he had been in the middle of telling us was to remain unfinished.

"I'm going there," he went on. "I shall be back as soon as I can. I'll tell you all about it. Wait for me."

We were prepared to wait for some hours. The back yard became like the hall outside an operating room. We were only waiting for the door to open — to see the opening of the firmament itself. Other neighbors, having heard rumors, had come to join us. People looked at their watches. The time passed very slowly. What could such a long meeting mean?

"I've got a premonition of evil," said my mother. "This afternoon I noticed some new faces in the ghetto — two German officers, from the Gestapo, I believe. Since we've been here, not a single officer has ever shown himself...."

It was nearly midnight. No one had wanted to go to bed. A few people had paid a flying visit to their homes to see that everything was all right. Others had returned home, but they left instructions that they were to be told as soon as my father came back.

At last the door opened and he appeared. He was pale. At once he was surrounded.

"What happened? Tell us what happened! Say something!"

How avid we were at that moment for one word of condolence, one sentence to say that there were no grounds for fear, that the meeting could not have been more commonplace, more routine; that it had only been a question of social welfare, of sanitary arrangements! But one glance at my father's haggard face was enough.

"I have terrible news," he said at last. "Deportation."

The ghetto was to be completely wiped out. We were to leave street by street, starting the following day.

We wanted to know everything, all the details. The news had stunned everyone, yet we wanted to drain the bitter draft to the dregs.

"Where are we being taken?"

This was a secret. A secret from all except one: the President of the Jewish Council. But he would not say; he *could* not say. The Gestapo had threatened to shoot him if he talked.

"There are rumors going around," said my father in a broken voice, "that we're going somewhere in Hungary, to work in the brick factories. Apparently, the reason is that the front is too close here. . . ."

And, after a moment's silence, he added:

"Each person will be allowed to take only his own personal belongings. A bag on our backs, some food, a few clothes. Nothing else."

Again a heavy silence.

"Go and wake the neighbors up," said my father. "So that they can get ready."

* * *

The cherished objects we had brought with us thus far were left behind in the train, and with them, at last, our illusions.

Every two yards or so an SS man held his tommy gun trained on us. Hand in hand we followed the crowd.

An SS noncommissioned officer came to meet us, a truncheon in his hand. He gave the order:

"Men to the left! Women to the right!"

Eight words spoken quietly, indifferently, without emotion. Eight short, simple words. Yet that was the moment when I parted from my mother. I had not had time to think, but already I felt the pressure of my father's hand: we were alone. For a part of a second I glimpsed my mother and my sisters moving away to the right. Tzipora held Mother's hand. I saw them disappear into the distance; my mother was stroking my sister's fair hair, as though to protect her, while I walked on with my father and the other men. And I did not know that in that place, at that moment, I was parting from my mother and Tzipora forever. I went on walking. My father held onto my hand.

Behind me, an old man fell to the ground. Near him was an SS man, putting his revolver back in its holster.

My hand shifted on my father's arm. I had one thought — not to lose him. Not to be left alone.

The SS officers gave the order:

"Form fives!"

Commotion. At all costs we must keep together.

"Here, kid, how old are you?"

It was one of the prisoners who asked me this. I could not see his face, but his voice was tense and weary.

"I'm not quite fifteen yet."

"No. Eighteen."

"But I'm not," I said. "Fifteen."

"Fool. Listen to what *I* say."

Then he questioned my father, who replied:

"Fifty."

The other grew more furious than ever.

"No, not fifty. Forty. Do you understand? Eighteen and forty."

He disappeared into the night shadows. A second man came up, spitting oaths at us.

"What have you come here for, you sons of bitches? What are you doing here, eh?"

Someone dared to answer him.

"What do you think? Do you suppose we've come here for our own pleasure? Do you think we asked to come?"

A little more, and the man would have killed him.

"You shut your trap, you filthy swine, I'll squash you right now! You'd have done better to have hanged yourselves where you were than come here. Didn't you know what was in store for you at Auschwitz? Haven't you heard about it? In 1944?"

No, we had not heard. No one had told us. He could not believe his ears. His tone of voice became increasingly brutal.

"Do you see that chimney over there? See it? Do you see those flames? (Yes, we did see the flames.) Over there — that's where you're going to be taken. That's your grave, over there. Haven't you realized it yet? You dumb bastards, don't you understand anything? You're going to be burned. Frizzled away. Turned into ashes."

He was growing hysterical in his fury. We stayed motionless, petrified. Surely it was all a nightmare? An unimaginable nightmare?

I heard murmurs around me.

"We've got to do something. We can't let ourselves be killed. We can't go like beasts to the slaughter. We've got to revolt."

There were a few sturdy young fellows among us. They had knives on them, and they tried to incite the others to throw themselves on the armed guards.

One of the young men cried:

"Let the world learn of the existence of Auschwitz. Let everybody hear about it, while they can still escape...."

But the older ones begged their children not to do anything foolish:

"You must never lose faith, even when the sword hangs over your head. That's the teaching of our sages...."

The wind of revolt died down. We continued our march toward the square. In the middle stood the notorious Dr. Mengele (a typical SS officer: a cruel face, but not devoid of intelligence, and wearing a monocle); a conductor's baton in his hand, he was standing among the other officers. The baton moved unremittingly, sometimes to the right, sometimes to the left.

I was already in front of him:

"How old are you?" he asked, in an attempt at a paternal tone of voice.

"Eighteen." My voice was shaking.

"Are you in good health?"

"Yes."

"What's your occupation?"

Should I say that I was a student?

"Farmer," I heard myself say.

This conversation cannot have lasted more than a few seconds. It had seemed like an eternity to me.

The baton moved to the left. I took half a step forward. I wanted to see first where they were sending my father. If he went to the right, I would go after him.

The baton once again pointed to the left for him too. A weight was lifted from my heart.

We did not yet know which was the better side, right or left; which road led to prison and which to the crematory. But for the moment I was happy; I was near my father. Our procession continued to move slowly forward.

Another prisoner came up to us:

"Satisfied?"

"Yes," someone replied.

"Poor devils, you're going to the crematory."

He seemed to be telling the truth. Not far from us, flames were leaping up from a ditch, gigantic flames. They were burning something. A lorry drew up at the pit and delivered its load — little children. Babies! Yes, I saw it — saw it with my own eyes ... those children in the flames. (Is it surprising that I could not sleep after that? Sleep had fled from my eyes.)

So this was where we were going. A little farther on was another and larger ditch for adults.

I pinched my face. Was I still alive? Was I awake? I could not believe it. How could it be possible for them to burn people, children, and for the world to keep silent? No, none of this could be true. It was a nightmare.... Soon I should wake with a start, my heart pounding, and find myself back in the bedroom of my childhood, among my books....

My father's voice drew me from my thoughts:

"It's a shame ... a shame that you couldn't have gone with your mother... I saw several boys of your age going with their mothers...."

His voice was terribly sad. I realized that he did not want to see what they were going to do to me. He did not want to see the burning of his only son.

My forehead was bathed in cold sweat. But I told him that I did not believe that they could burn people in our age, that humanity would never tolerate it....

"Humanity? Humanity is not concerned with us. Today anything is allowed. Anything is possible, even these crematories...."

His voice was choking.

"Father," I said, "If that is so, I don't want to wait here. I'm going to run to the electric wire. That would be better than slow agony in the flames."

He did not answer. He was weeping. His body was shaken convulsively. Around us, everyone was weeping. Someone began to recite the Kaddish, the prayer for the dead. I do not know if it has ever happened before, in the long history of the Jews, that people have ever recited the prayer for the dead for themselves.

"*Yitgadal veyitkadach shmé raba* ... May His Name be blessed and magnified...." whispered my father.

For the first time, I felt revolt rise up in me. Why should I bless His name? The Eternal, Lord of the Universe, the All-Powerful and Terrible, was silent. What had I to thank Him for?

We continued our march. We were gradually drawing closer to the ditch, from which an infernal heat was rising. Still twenty steps to go. If I wanted to bring about my own death, this was the moment. Our line had now only fifteen paces to cover. I bit my lips so that my father would not hear my teeth chattering. Ten steps still. Eight. Seven. We marched slowly on, as though following a hearse at our own funeral. Four steps more. Three steps. There it was now, right in front of us, the pit and its flames. I gathered all that was left in my strength, so that I could break from the ranks and throw myself upon the barbed wire. In the depths of my heart, I bade farewell to my father, to the whole universe; and, in spite of myself, the words formed themselves and issued in a whisper from my lips: *Yitgadal veyitkadach shmé raba* ... May His name be blessed and magnified ... My heart was bursting. The moment had come. I was face to face with the Angel of Death....

No. Two steps from the pit we were ordered to turn to the left and made to go into a barracks.

I pressed my father's hand. He said:

"Do you remember Madame Schächter, in the train?"

Never shall I forget that night, the first night in camp, which has turned my life into one long night, seven times cursed and seven times sealed. Never shall I forget that smoke. Never shall I forget the little faces of the children, whose bodies I saw turned into the wreaths of smoke beneath a silent blue sky.

Never shall I forget those flames which consumed my faith forever.

Never shall I forget that nocturnal silence which deprived me, for all eternity, of the desire to live. Never shall I forget those moments which murdered my God and my soul and turned my dreams to dust. Never shall I forget these things, even if I am condemned to live as long as God Himself. Never.

* * *

The head of our block had never been outside concentration camps since 1933. He had already been through all the slaughterhouses, all the factories of death. At about nine o'clock, he took up his position in our midst:

"Achtung!"

There was instant silence.

"Listen carefully to what I am going to say." (For the first time, I heard his voice quiver.) "In a few moments the selection will begin. You must get completely undressed. Then one by one you go before the SS doctors. I hope you will all succeed in getting through. But you must help your own chances. Before you go into the next room, move about in some way so that you give yourselves a little color. Don't walk slowly, run! Run as if the devil were after you! Don't look at the SS. Run, straight in front of you!"

He broke off for a moment, then added:

"And, the essential thing, don't be afraid!"

Here was a piece of advice we should have liked very much to be able to follow.

* * *

I got undressed, leaving my clothes on the bed. There was no danger of anyone stealing them this evening.

Tibi and Yossi, who had changed their unit at the same time as I had, came up to me and said:

"Let's keep together. We shall be stronger."

Yossi was murmuring something between his teeth. He must have been praying. I had never realized that Yossi was a believer. I had even always thought the reverse. Tibi was silent, very pale. All the prisoners in the block stood naked between the beds. This must be how one stands at the last judgment.

"They're coming!"

There were three SS officers standing round the notorious Dr. Mengele, who had received us at Birkenau. The head of the block, with an attempt at a smile, asked us:

"Ready?"

Yes, we were ready. So were the SS doctors. Dr. Mengele was holding a list in his hand: our numbers. He made a sign to the head of the block: "We can begin!" As if this were a game!

The first to go by were the "officials" of the block: *Stubenaelteste* Kapos, foremen, all in perfect physical condition of course! Then came the ordinary prisoners' turn. Dr. Mengele took stock of them from head to foot. Every now and then, he wrote a number down. One single thought filled my mind: not to let my number be taken; not to show my left arm.

There were only Tibi and Yossi in front of me. They passed. I had time to notice that Mengele had not written their numbers down. Someone pushed me. It was my turn. I ran without looking back. My head was spinning: you're too thin, you're weak, you're too thin, you're good for the furnace.... The race seemed interminable. I thought I had been running for years.... You're too thin, you're too weak ... At last I had arrived exhausted. When I regained my breath, I questioned Yossi and Tibi:

"Was I written down?"

"No," said Yossi. He added, smiling: "In any case, he couldn't have written you down, you were running too fast...."

I began to laugh. I was glad. I would have liked to kiss him. At that moment, what did the others matter! I hadn't been written down.

Those whose numbers had been noted stood apart, abandoned by the whole world. Some were weeping in silence.

* * *

Pressed up against the others in an effort to keep out the cold, head empty and heavy at the same time, brain a whirlpool of decaying memories. Indifference deadened the spirit. Here or elsewhere — what difference did it make? To die today or tomorrow, or later? The night was long and never ending.

When at last a gray glimmer of light appeared on the horizon, it revealed a tangle of human shapes, heads sunk upon shoulders, crouched, piled one on top of the other, like a field of dust-covered tombstones in the first light of the dawn. I tried to distinguish those who were still alive from those who had gone. But there was no difference. My gaze was held for a long time by one who lay with his eyes open, staring into the void. His livid face was covered with a layer of frost and snow.

My father was huddled near me, wrapped in his blanket, his shoulders covered with snow. And was he dead, too? I called him. No answer. I would have cried out if I could have done so. He did not move.

My mind was invaded suddenly by this realization — there was no more reason to live, no more reason to struggle.

The train stopped in the middle of a deserted field. The suddenness of the halt woke some of those who were asleep. They straightened themselves up, throwing startled looks around them.

Outside, the SS went by, shouting:

"Throw out all the dead! All corpses outside!"

The living rejoiced. There would be more room. Volunteers set to work. They felt those who were still crouching.

"Here's one! Take him!"

They undressed him, the survivors avidly sharing out his clothes, then two "gravediggers" took him, one by the head and one by the feet, and threw him out of the wagon like a sack of flour.

From all directions came cries:

"Come on! Here's one! This man next to me. He doesn't move."

I woke from my apathy just at the moment when two men came up to my father. I threw myself on top of his body. He was cold. I slapped him. I rubbed his hands, crying:

"Father! Father! Wake up. They're trying to throw you out of the carriage. . . ."

His body remained inert.

The two gravediggers seized me by the collar.

"Leave him. You can see perfectly well that he's dead."

"No!" I cried. "He isn't dead! Not yet!"

I set to work to slap him as hard as I could. After a moment my father's eyelids moved slightly over his glazed eyes. He was breathing weakly.

"You see," I cried.

The two men moved away.

Twenty bodies were thrown out of our wagon. Then the train resumed its journey, leaving behind it a few hundred naked dead, deprived of burial, in the deep snow of a field in Poland.

We were given no food. We lived on snow; it took the place of bread. The days were like nights, and the nights left the dregs of their darkness in our souls. The train was traveling slowly, often stopping for several hours and then setting off again. It never ceased snowing. All through these days and nights we stayed crouching, one on top of the other, never speaking a word. We were no more than frozen bodies. Our eyes closed, we waited merely for the next stop, so that we could unload our dead.

Ten days, ten nights of traveling. Sometimes we would pass through German townships. Very early in the morning, usually. The workmen were going to work. They stopped and stared after us, but otherwise showed no surprise.

One day when we had stopped, a workman took a piece of bread out of his bag and threw it into a wagon. There was a stampede. Dozens of starving men fought each other to the death for a few crumbs. The German workmen took a lively interest in this spectacle.

* * *

Some years later, I watched the same kind of scene at Aden. The passengers on our boat were amusing themselves by throwing coins to the "natives," who were diving in to get them. An attractive, aristocratic Parisienne was deriving special pleasure from the game. I suddenly noticed that two children were engaged in a death struggle, trying to strangle each other. I turned to the lady.

"Please," I begged, "don't throw any more money in!"

"Why not?" she said. "I like to give charity. . . ."

In the wagon where the bread had fallen, a real battle had broken out. Men threw themselves on top of each other, stamping on each other, tearing at each other, biting each other. Wild beasts of prey, with animal hatred in their eyes; an extraordinary vitality had seized them, sharpening their teeth and nails.

A crowd of workmen and curious spectators had collected along the train. They had probably never seen a train with such a cargo. Soon, nearly everywhere, pieces of bread were being dropped into the wagons. The audience stared at these skeletons of men, fighting one another to the death for a mouthful.

A piece fell into our wagon. I decided that I would not move. Anyway, I knew that I would never have the strength to fight with a dozen savage men! Not far away I noticed an old man dragging himself along on all fours. He was trying to disengage himself from the struggle. He held one hand to his heart. I thought at first he had received a blow in the chest. Then I understood; he had a bit of bread under his shirt. With remarkable speed he drew it out and put it to his mouth. His eyes gleamed; a smile, like a grimace, lit up his dead face. And was immediately extinguished. A shadow had just loomed up near him. The shadow threw itself upon him. Felled to the ground, stunned with blows, the old man cried:

"Meir. Meir, my boy! Don't you recognize me? I'm your father . . . you're hurting me . . . you're killing your father! I've got some bread . . . for you too . . . for you too. . . ."

He collapsed. His fist was still clenched around a small piece. He tried to carry it to his mouth. But the other one threw himself upon him and snatched it. The old man again whispered something, let out a rattle, and died amid the general indifference. His son searched him, took the bread, and began to devour it. He was not able to get very far. Two men had seen and hurled themselves upon him. Others joined in. When they withdrew, next to me were two corpses, side by side, the father and the son.

I was fifteen years old.

* * *

I had to stay at Buchenwald until April eleventh. I have nothing to say of my life during this period. It no longer mattered. After my father's death, nothing could touch me any more.

I was transferred to the children's block, where there were six hundred of us.

The front was drawing nearer.

I spent my days in a state of total idleness. And I had but one desire — to eat. I no longer thought of my father or of my mother.

From time to time I would dream of a drop of soup, of an extra ration of soup. . . .

* * *

On April fifth, the wheel of history turned.

It was late in the afternoon. We were standing in the block, waiting for an SS man to come and count us. He was late in coming. Such a delay was unknown till then in the history of Buchenwald. Something must have happened.

Two hours later the loudspeakers sent out an order from the head of the camp: all the Jews must come to the assembly place.

This was the end! Hitler was going to keep his promise.

The children in our block went toward the place. There was nothing else we could do. Gustav, the head of the block, made this clear to us with his truncheon. But on the way we met some prisoners who whispered to us:

"Go back to your block. The Germans are going to shoot you. Go back to your block, and don't move."

We went back to our block. We learned on the way that the camp resistance organization had decided not to abandon the Jews and was going to prevent their being liquidated.

As it was late and there was great upheaval — innumerable Jews had passed themselves off as non-Jews — the head of the camp decided that a general roll call would take place the following day. Everybody would have to be present.

The roll call took place. The head of the camp announced that Buchenwald was to be liquidated. Ten blocks of deportees would be evacuated each day. From this moment, there would be no further distribution of bread and soup. And the evacuation began. Every day, several thousand prisoners went through the camp gate and never came back.

* * *

On April tenth, there were still about twenty thousand of us in the camp, including several hundred children. They decided to evacuate us all at once, right on until the evening. Afterward, they were going to blow up the camp.

So we were massed in the huge assembly square, in rows of five, waiting to see the gate open. Suddenly, the sirens began to wail. An alert! We went back to the blocks. It was too late to evacuate us that evening. The evacuation was postponed again to the following day.

We were tormented with hunger. We had eaten nothing for six days, except a bit of grass or some potato peelings found near the kitchen.

At ten o'clock in the morning the SS scattered through the camp, moving the last victims toward the assembly place.

Then the resistance movement decided to act. Armed men suddenly rose up everywhere. Bursts of firing. Grenades exploding. We children stayed flat on the ground in the block.

The battle did not last long. Toward noon everything was quiet again. The SS had fled and the resistance had taken charge of the running of the camp.

At about six o'clock in the evening, the first American tank stood at the gates of Buchenwald.

Our first act as free men was to throw ourselves onto the provisions. We thought only of that. Not of revenge, not of our families. Nothing but bread.

And even when we were no longer hungry, there was still no one who thought of revenge. On the following day, some of the young men went to Weimar to get some potatoes and clothes — and to sleep with girls. But of revenge, not a sign.

Three days after the liberation of Buchenwald I became very ill with food poisoning. I was transferred to the hospital and spent two weeks between life and death.

One day I was able to get up, after gathering all my strength. I wanted to see myself in the mirror hanging on the opposite wall. I had not seen myself since the ghetto.

From the depths of the mirror, a corpse gazed back at me.

The look in his eyes, as they stared into mine, has never left me.

Biographical Sketch of Elie Wiesel

Elie Wiesel was born on September 30, 1928, in the small Transylvanian village of Sighet, Hungary. He was the son of a middle-class shopkeeper, Shlomo Wiesel, and his wife, Sarah. As a young boy, Wiesel spent much of his time studying the Torah and the Talmud. His Jewish religion was very important to him.

When Wiesel was 15, his life changed completely. In the spring of 1944, the Nazis entered Sighet, rounded up the 12,000 to 15,000 Jews who lived in the village, and took them to the Auschwitz concentration camp. Wiesel's family was among the Jews who were deported.

While he was an inmate at Auschwitz, Wiesel became a witness to the horrors of the concentration camp. He was later transferred to another concentration camp called Buchenwald where he watched his father die before his eyes. Wiesel's mother, a younger sister, and other relatives were killed in other camps.

At the age of 16, Wiesel was liberated. He asked to be sent to Palestine but was not permitted to go there because of British immigration restrictions. Instead, he was sent to France with about 400 other Jewish orphans. Wiesel was placed in the care of a French Jewish welfare agency where he continued his religious studies, taught Hebrew and Jewish music, and learned the French language.

In 1956 Wiesel went to New York, and in 1963 he became a United States citizen. He first wrote about his experiences during the Holocaust in a book called *Night*. This book follows Wiesel from his peaceful, studious early youth through the uncertainties of ghettoization and deportation to the horrors of Auschwitz and Buchenwald. The book shows the "life in extremity" faced by Wiesel, the threats to physical and spiritual life, the attacks on his and others' humanness, and the pangs of constant hunger. Wiesel's world and beliefs were turned upside down as he tried to survive.

Since publication of that first book, Wiesel has written and spoken about ways of transmitting the lessons of the Holocaust. On December 10, 1986, the Nobel Peace Prize was awarded to Wiesel. In the past, authors would receive the Literature Prize but not the Peace Prize. Wiesel received the Peace Prize because he used the tool of literature to pierce the hearts of all mankind and spoke against man's inhumanity toward man. Wiesel's words call man to work for peace and equality. He became the voice of the survivors and a voice of the oppressed anywhere in the world.

Other books by Elie Wiesel are *Dawn*, *The Accident*, *The Gates of the Forest*, *The Jews of Silence*, *Legends of Our Time*, *A Beggar in Jerusalem*, *The Oath*, *Ani Maamin*, and *A Jew Today*.

The Nobel Prizes

Alfred Nobel (1833-1896) was a Swedish chemist who invented dynamite and founded the Nobel Prizes. As a young man, Nobel experimented with nitroglycerin which he hoped to make into a safe and useful explosive. So many accidents occurred after it was put on the market that, for many years, Nobel was considered as almost a public enemy. Finally, he combined nitroglycerin with an absorbent substance, creating an explosive that could be handled and shipped safely. Nobel called it dynamite. In a few years, he became one of the world's richest men.

Alfred Nobel worked on many scientific products but suffered from guilt at having created a substance that caused so much death and injury. He hated the thought that dynamite could be used in war when he had invented it for peace. When Nobel's older brother died, the newspaper erred and published an obituary about Alfred. He was dismayed to find that he was remembered solely for the invention of dynamite and the damage it caused. Nobel then decided to establish a large fund to award annual prizes in chemistry, physics, and literature and one for the most effective work in promoting international peace.

Teacher Guide to *Night*

1. Compare the teenage years of Elie Wiesel to those of the students in your class. Begin by asking the following questions:
   a. What is (was) important to you as a young teenager?
   b. What kinds of things do (did) you do as a young teenager?
   c. What dangers do (did) you face as a young teenager?
2. Discuss excerpts from *Night* by focusing on the following topics:
   a. Ghettoization
   b. Deportation
   c. Loss of material possessions
   d. Awareness of crematoria
   e. Thoughts of revolt
   f. Dr. Mengele
   g. Sense of disbelief in the events
   h. Wiesel's increasing difficulty in believing in God
   i. The process of selection
   j. Self-preservation
   k. Trains and boxcars
   l. Nazi treatment of the dead
   m. Intense hunger
   n. Liberation
3. Discussion Questions (These questions relate to the book which some students may want to read in its entirety. However, many of the questions may be used to discuss the excerpts.)
   a. *Night* presents "life in extremity." Wiesel's attitude and tone change in the book, depending on a variety of factors. In the first pages, there are four such changes in tone. What are the changes? What triggers them? Be alert throughout the book for similar changes.
   b. Name some reasons people give for not believing that the worst was going to happen to them.
   c. Wiesel says, "It was neither German nor Jew who ruled the ghetto — it was illusion." What does he mean by this?
   d. What is the response of the Jews' "compatriots" and "friends of yesterday" when the Jews are taken away? Is this behavior ironic? Why or why not?
   e. What does Madame Schächter do? How do the other people treat her? What does her "vision" foreshadow?
   f. Why do you think Wiesel mentions the flames when he first describes arriving at Birkenau?
   g. When do the Jews start to realize the reality of their situation? How do we know this?
   h. Some of the Jews want to revolt. Why don't they?

i. How does Wiesel describe his reaction to his situation?

j. Describe Elie Wiesel's religious training and the strength of his faith. What occurs that indicates a change has taken place? Be alert throughout the book for signs of Wiesel's struggle to maintain his faith in God.

k. Wiesel says his life turned "into one long night." Why does he use the metaphor of night to describe his situation? Is it an effective description? What is ironic about his reference to the "silent blue sky"?

l. Wiesel refers to flames in both a literal and metaphoric sense. To which type is he referring when he describes the change in himself? Is this description effective? Why or why not?

m. What are the only words that have any real meaning to Wiesel? Why do you think he would feel this way?

n. Describe Wiesel's relationship with his father in the beginning of the book. What change occurs in this relationship? Why does it occur?

o. What is ironic about the inscription over the door at Auschwitz, which says "Work is liberty"?

p. Describe Wiesel's reaction to Auschwitz as compared to Birkenau.

q. What is the significance of "A-7713"?

r. What is the state of Wiesel's belief in God?

s. What does the incident with the shoes suggest about life in the camps?

t. What does Wiesel say are the two most important things in his life? How does he describe himself?

u. Occasional acts of kindness occurred in the horror of the camps. What kind act does the French girl do for Wiesel? Why was such a small deed so risky?

v. What is Wiesel's reaction when his father is beaten with an iron bar? Why do you think he responds this way?

w. Why does Wiesel get 25 lashes of the whip? What does this incident suggest about the Kapo Idek?

x. What is ironic about the bombing raid on Buna?

y. Compare the effect on Wiesel of the hanging of the Warsaw youth to the hanging of the "sad eyed angel." Why do you think the soup tasted so different after each hanging?

z. What is Weisel's attitude toward God on the eve of Rosh Hashanah? What does he mean when he said, "I was the accuser, God the accused"? How do you think he could be only "ashes" and yet feel "stronger than the Almighty"?

aa. Why does Wiesel feel a "great void"?

bb. What regulated life in the camps?

cc. After Wiesel's father is chosen in a selection, he gives his son his knife and spoon. Why is this a significant act? What does Wiesel mean when he says "the inheritance"?

dd. Both Wiesel and Akiba Drumer have "cracks" form in their faith toward God. Compare and contrast what happens to them because of these "cracks".

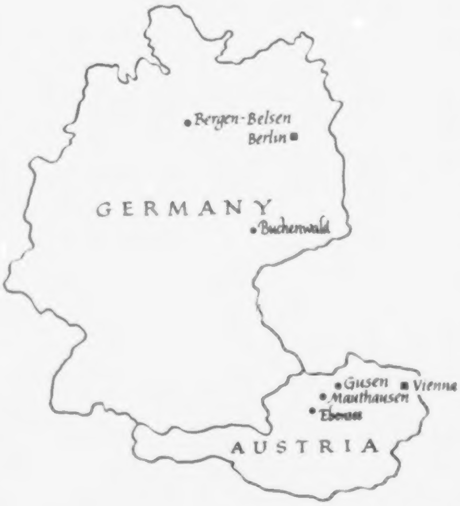
ee. Why is it both better and worse to be in the camp hospital?
ff. Wiesel says rumors of liberation were "an injection of morphine." What does he mean by this?
gg. When orders for evacuation are given, what is Wiesel's major concern? Does this concern seem consistent with what we have seen earlier in the book? Why or why not?
hh. "Death wrapped itself" around Wiesel on the forced march from Buna. What kept him from giving into death?
ii. Explain Wiesel's response to Rabbi Eliahou's son's actions.
jj. At one point on the cattle train trip to Buchenwald, a German workman causes a "stampede" in the wagon. How does he do this and what do his actions suggest about him? What does this incident suggest about the prisoners?
kk. What is Wiesel's response to the crematory chimney at Buchenwald? How does this response compare to earlier ones? Why do you think there is or is not a change in his response?
ll. What conflict arises within Wiesel regarding his father?
mm. Why does Wiesel say that he had withstood the test "no better than Rabbi Eliahou's son had"?
nn. What advice is Wiesel given late in the book? What is his response?
oo. Wiesel's father died during the night of January 28, 1945. Explain Wiesel's emotional state by the time his father died.
pp. What do the prisoners think of when they are liberated? What significant thing did they not think of? Why do you think this happened?
qq. At the end of the book, Wiesel sees a "corpse" gazing at him from a mirror. What does this mean? What is the significance of this?
rr. How would you describe Wiesel's literary style? What literary techniques does he use to effectively tell his story?
ss. Find examples of the following literary techniques:
  a) extended metaphor
  b) understatement
  c) foreshadowing
tt. Explain the significance of the book's title.

4. Composition Topics for *Night* may be distributed and assigned as a special writing assignment.

The Camps

SOURCE: Miriam Novitch, Lucy Dawidowicz, and Tom L. Freudenheim, *Spiritual Resistance: Art from Concentration Camps 1940-1945* (Philadelphia: The Jewish Publication Society, 1981), pp. 222–27. Reprinted with permission from The Jewish Publication Society and the Union of American Hebrew Congregations (primary publisher).

GERMANY and AUSTRIA



Bergen-Belsen

The Nazi concentration camp near Hanover, Germany, established in July, 1943, was called a "transit camp" and was intended for Jews whom the Nazis could exchange for Germans in allied territory. From the time of its founding until the close of 1944, over 9,000 Jews were transported to Bergen-Belsen from Poland, Greece, Holland, North Africa, France, Yugoslavia, and Hungary.

The camp could accommodate 10,000 inmates, but from December, 1944, to March, 1945, the camp population rose from 15,000 to 41,000. During 1944, food rations were cut to below subsistence levels, prisoners were forced to do hard labor, and no essential services were furnished. New prisoners arriving through forced marches from the east were starved and diseased. Epidemics broke out in the camp; no medical aid was given. The death rate soared; in the month of March, 1945, some 20,000 Jews perished, among them Anne Frank.

Bergen-Belsen was the first concentration camp to be liberated. The British took it on April 15, 1945. Until large-scale medical care could be provided, another 14,000 of the remaining 60,000 Jews died.

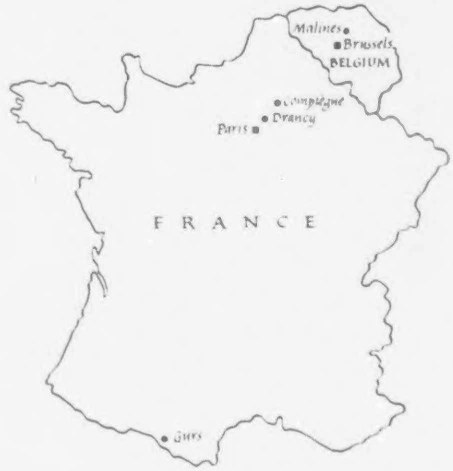
Mauthausen/Gusen

Mauthausen was the Nazi concentration camp in Austria, located twenty miles southeast of Linz, established in 1938, soon after the annexation of Austria to Nazi Germany. Prisoners were forced to work in the local granite quarry under intolerable conditions.

Begun as a satellite of the Dachau camp, Mauthausen soon became an independent camp and had, throughout Austria, satellites of its own, including Gusen. In 1940, Mauthausen was graded as a "Category III" camp, the harshest grade of concentration camps. It had the highest death rate of all the concentration camps, vis-á-vis the prisoners held in "protective custody."

A transport of 400 Jews from Amsterdam arrived at Mauthausen in May, 1941, and within three days all were executed. At the end of 1941 and in early 1942, another two shipments of Jews from Holland were killed quickly. The name Mauthausen struck terror in the hearts of Dutch Jews.

FRANCE and BELGIUM



Drancy

Late in 1940, the Nazis set up an internment camp in the small town, Drancy, near Paris. It was to become the largest center for the deportation of Jews from France. More than 61,000 persons were sent from Drancy to the death camps. The camp was liberated on August 17, 1944. At the time of its liberation, some 1,500 internees were still there awaiting deportation.

Compiègne

Another internment camp in France from which some Jews were deported "to the east" — that is, to the death camps.

Gurs

One of France's largest concentration camps during World War II, opened originally for Republican Spanish refugees, Gurs was later used for refugees from Austria and Germany, and, after the French-German armistice of June, 1940, for Jews. Food supply and sanitary conditions were extremely bad; as a consequence, 800 Jews died here in the winter of 1940. In 1941, there were 15,000 internees at Gurs, among them 7,200 German Jews and 3,000 Belgian Jews. After July, 1942, most of the internees were sent to the camp at Drancy and from Drancy to the death camps.

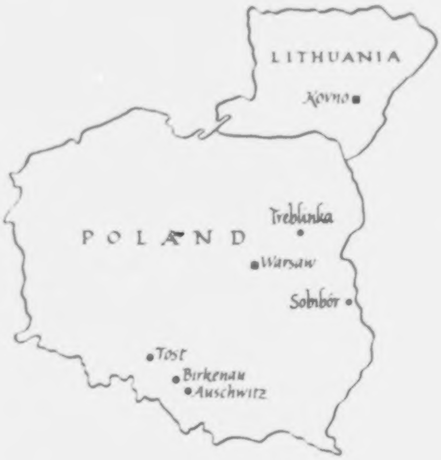
Malines

The Nazis set up this camp, also called Mechelen, in Belgium in October, 1941, in order to "concentrate" Jews before sending them to the death camps in eastern Europe. The first transport of Jews from Malines arrived at Auschwitz in August, 1942. Between that time and July, 1944, a total of 26 transports arrived at the death camps, carrying a total of over 25,000 Jews. Members of the Committee for Jewish Defense, in cooperation with the Belgian resistance movement and the Catholic fighters' organization, managed to get into Malines a number of times to warn the inmates and try to free them. Liberation took place in September, 1944. A few hundred Jews had managed to survive there.

Auschwitz/Birkenau

The largest of Nazi concentration and extermination camps, Auschwitz was established by the order of Himmler on April 27, 1940. It was located near the small Polish town of Oswiecim in Galicia, close to the border of Upper Silesia. Small at first, Auschwitz accommodated Polish political prisoners in permanent buildings. This part was later to be called the "mother" camp Auschwitz I. In October, 1941, a second camp was constructed of wood barracks; it was called Birkenau or Auschwitz II. A special camp, Auschwitz III, was assigned to the large industrial firm, I.G. Farben, in May, 1942, where an enormous number of Jewish slave laborers perished.

In June, 1941, Himmler ordered the camp commandant, Rudolf Hoess, to start preparing for systematic mass slaughter of the Jews, the "final solution." He and Eichmann decided to use the poison gas "Zyklon B" for the murders.



POLAND and LITHUANIA

For two years and ten months, huge numbers of Jews were killed. The estimates of the Jewish dead range from one million to two-and-a-half million. Thousands of gypsies and other prisoners were also killed here.

Special transports brought Jews from all parts of Europe and even North Africa. Gas chambers, disguised as shower rooms, and four crematoria had capacity for slaughtering 4,456 per day. Everything belonging to the Jewish victims — jewelry, clothing, gold teeth, even hair — was confiscated by the SS.

Jews were subjected to the "selection" process — able men and women were sent to the camp for forced labor, children and the aged and sick went immediately to the gas chambers. Those who survived the first selection had to endure frequent selections later on. It was here that the infamous Mengele and others conducted their pseudoscientific experiments on human victims.

Theresienstadt

Used as a ghetto by the Nazis between 1941 and 1945, Theresienstadt (German for City of Terezin) was a small town in Czechoslavakia. About 150,000 Jews were sent here during this time, mainly from central and western Europe. The original Nazi plan was to establish a ghetto for the Jews of Bohemia and Moravia, together with elderly, famous, or privileged Jews from Germany and several western European countries; to transfer the Jews of the ghetto gradually to extermination camps; and, by showing off Theresienstadt as a "model settlement," to hide from the free world the truth that European Jewry was being exterminated.

The population of the ghetto reached its height in September, 1942, when 53,004 persons were crowded into facilities that had once housed 3,700 people. During that month, 18,639 Jews arrived in the ghetto; 13,004 were deported to death camps and 3,941 died in the ghetto. Unbearable overcrowding, malnutrition, and absence of sanitation facilities led to a heavy disease and death rate. Of the total 150,000 Jews, only 11,068 remained in the ghetto at the end.

CZECHOSLOVAKIA

Theresienstadt
Prague
CZECHOSLOVAKIA

A large number of Jewish school children under the age of sixteen lived in children's homes, and, despite the ban on teaching, Jewish youth leaders and instructors managed to conduct secretly a normal school curriculum in the homes.

Jews sent to Theresienstadt included many artists, writers, and scholars. Several orchestras were formed, an operatic and theatrical troupe also functioned. Several dozen lectures, concerts, and other programs were offered weekly.

Late in 1943, when news of the extermination camps began to reach the free world, the Nazis decided to put on a show for an investigating committee of the International Red Cross. To relieve the overcrowding, many Jews were transported to Auschwitz. The external appearance of the ghetto was transformed with flower gardens; false shops, a bank, a cafe, kindergartens, and schools were set up for the visit which took place on July 23, 1944. Soon after, the Nazis shot a propaganda film showing the "new life of the Jews under the protection of the Third Reich." As soon as the filming was completed, most of the actors, Jewish leaders, and children were sent to the Auschwitz gas chambers.

Quotations from the Victims

SOURCE: Gerhard Schoenberner, *The Yellow Star* (New York: Bantam Books, 1979), pp. 54, 65, 74, 138, 145, 169, 183, 186. Reprinted with permission from Bantam, Doubleday, Dell.

1. "From the street beyond the gate came the familiar sounds of the killers, loud wild shouting, and the clatter of hobnailed boots. Searchlights swept the yard. I dashed into an open doorway and up a flight of steps. Below me a searchlight caught the doorway, then the stairs, and paused. I scrambled higher. Hobnailed boots were already on the steps.

I reached the attic and felt my way in the dark. The headboard of a broken bed leaned against the wall. I crawled behind it and stumbled into a human body. It was warm and trembling. Whoever it was, he was as alive and frightened as I.

The space was not big enough for two of us, but it was too late to turn back and look elsewhere. I could not have if I had wanted to for my companion clutched me in convulsive fear. It was a woman. She was breathing heavily and trying hard to stifle her gasps. We pressed against the wall. She twisted close to me and her chin dug into my shoulder. Her heart was pounding heavily. She did not say a word. I heard only her muffled breathing.

Several times they came into the attic and flashed their lights about. We crouched, trembling, expecting that at one moment the light would pick us out. Each time we heard the hobnails on the steps, she tightened her grip on me. Each time her heart would beat more wildly. Both of us shivered spasmodically.

Through my mind races the fear that she would have a heart attack at any moment, and that she would die here with her arms clutched tightly around me. . . . A deathly stillness descended around us. For a moment, at least, we were safe."

Bernard Goldstein

2. "Once, when I was walking along by the wall, I came across a "smuggling operation" being carried out by children. The actual "operation" seemed to be over. There was only one thing left to do. The little Jewish boy on the other side of the wall had to slip back into the ghetto through his hole, bringing with him his last piece of booty. Half of the little boy was out, at the same time loud abuse in German could be heard from the 'Aryan' side. I hurried to help the child, meaning to pull him quickly through the hole. Unhappily, the boy's hips stuck fast in the gap in the wall. Using both hands, I tried with all my might to pull him through. He continued to scream dreadfully. I could hear the police on the other side beating him savagely. When I finally succeeded in pulling the boy through the hole, he was already dead. His backbone was crushed."

W. Szpilman

3. "The Germans forced the Jews from one corner to another, lashing out with whips and shooting. People were trampling each other. Many of them started to say the 'Prayer of the Dying.'

I lost Mummy. Her hand was torn from mine by the crowd. I bit and kicked. I defended myself because they were pushing me, but nobody took any notice. Everyone could see death before their eyes. I fell down, was trampled on. I thought I was going to die too, but somebody picked me up in his arms and cried: 'Save the child.'"

Rebecca Kleiner, eight years old

4. "When at last our wagon door was opened, SS and prisoners in striped suits drove us out brutally and with blows from sticks, and herded us to the far end of the platform. The men were separated from women and children and heart-rending scenes took place. At lightning speed we passed the inspection of an SS doctor who separated us into two groups by a sign with his stick.

Soon my group consisted of about 200 heads, mostly young men and those who looked particularly healthy. We had to form fives and then started the march to Auschwitz four kilometers away.... It took weeks and months before we slowly realized that the separation on the platform at Birkenau was just the prelude to total extermination and that, with the exception of healthy young women, all the deportees whom we had left on the platform had been without exception gassed and burned that very day."

Mark Klein

5. "There were often public hangings. I remember an average of two to three hangings per week. The pretexts were flimsy. I remember the case of a young French boy, who was just approaching his seventeenth year. In order to have some sort of celebration, he succeeded in getting hold of a piece of bread and a half of a tin of jam. He was caught by the SS and hanged. The executions were public and the sentences were read out in German and the mother-tongue of the condemned man."

Gregoire Afrine

6. "We traveled in locked wagons, closely packed together and half-suffocated. We all said good-bye to each other for we knew that the ovens and gas chambers were waiting for us. Although we often talked about it, nobody could really imagine what it would be like. When we arrived in Auschwitz in the evening, we were taken to Birkenau. When we were still a long way away, we could see the sky — glowing red as if it were on fire. None of us could imagine that it could be human beings that were burning like that, although we had already been through a lot. There was no smoke coming from the chimneys, only a rain of sparks. People asked the guards what was burning, and they replied that it must be bread baking. Day and night. But we knew that could not be the case."

Giza Landau

7. "Our watchword was, 'Live and die with dignity!'

In the ghettos and camps, we strived to live up to this watchword.... Despite the greatest terror, extreme hunger and most bitter privation, we upheld it until the martyr's death of Polish Jewry."

Report of the Jewish Resistance Movement,
Z.O.B. on the Warsaw Ghetto Uprising

8. "When they were beaten they would sometimes suddenly move forward like a herd of cattle, jostling against one another. It was impossible to elicit their names from them; the kindest word did not have the power to move them to talk. A long, fixed, expressionless stare was all. If they made an attempt to reply, their tongues could not reach their palates to produce a sound. One was aware only of their foul breath which seemed to come from intestines that were already in a state of decay. That is what the transports in the winter of 1944-45 were like, that winter when death claimed the colossal number of 13,000 internees in the last three months before our liberation."

Dr. Georg Straka
on the conditions at Bergen-Belsen

9. "A few hours ago armed SS detachments with tanks and artillery began the murder of the ghetto. The ghetto is offering bitter

and heroic resistance. The Jewish Fighter Organization is leading the defense and has collected around itself nearly all the fighter groups. There is an incessant thunder of cannon and great explosions from the ghetto. The whole quarter is bathed in the glow of enormous conflagrations. Aircraft circled above the areas of the slaughter."

Radio message from the Jewish Fighter Organization to London, on the Warsaw Ghetto Uprising, April 19, 1943.

Composition Topics for *Night*

Directions. Answer the first question and any two of the remaining questions. Refer to the book for specific incidents and quotations that will reinforce your answers.

1. What feelings are evoked as you read Wiesel's testimony? To what extent can you understand him and his sufferings during his deportation and imprisonment in the concentration camps?
2. Even with Moche the Beadle's vivid testimony, why did the Jews of Sighet disregard warnings about the coming disaster?
3. Sometimes resistance can be personal and individualized. How did the prisoners in the concentration camps offer singular resistance or defiance of the Nazi regime?
4. The Nazi efforts to dehumanize their prisoners were often greater that their schemes of physical torture. To what extent were they successful?
5. What devastating transformation took place that caused Elie Wiesel to remark, "…a corpse gazed back at me. The look in his eyes, as they stared into mine, has never left me." Discuss both the physical and spiritual changes.

Return to the Town Beyond the Wall

by
Elie Wiesel

SOURCE: Elie Wiesel, "Return to the Town Beyond the Wall," *Across Time and Space*, ed. Martha Marenof (Detroit: Dot Publications, 1968), pp. 210-17. Reprinted with permission from Elie Wiesel.

Do not ask me why, after an absence of more than 20 years, and after having roamed to the far corners of the earth in search of new gods, and forgetfulness too, I decided one day to go home to the town of my birth where I had grown up, where I had learned and lost everything. Why this decision and why so late? Do not ask me. I do not know.

Certainly I harbored no illusions. I knew that no one awaited me there; that I would not rediscover the landscape of my childhood, neither its sacred fire nor its ashes. I would be treated as an intruder, if not as a phantom, by the strangers living in my home.

Was it this void which attracted me? The nothingness? Was I obeying an urge which every human being must feel once — a desire to return to earth for a brief instant to see how others are affected by one's death? Again, do not ask me whether these were the reasons. I do not know.

Do not ask me either what I had hoped to do or accomplish there. Perhaps to question the dead or to humiliate the living. Or, maybe, simply to return to one of the many deserted synagogues to pray, to blaspheme or to weep. And then to go away, once or for all, my heart lighter or heavier; it would make no difference.

I knew that this pilgrimage meant the closing of a chapter and the beginning of a new one, without knowing what it might be. I knew that I yearned feverishly to retrace my footsteps once again over the road that led to exile, to give a human and intelligible ending to our story which it had not yet achieved. "Did you think, brave citizens of Sighet, that none of us would ever return? Well, look, here I am." I intended to counterpose to my forced departure my return, freely chosen.

However, during all those years I did not dare take the journey. I feared deception; I would suffer too much or not enough. I would remember too much or not enough. Everything or nothing. Moreover, God alone possesses the power and perhaps the right to close chapters and to give meaning to human experience. And as for man, he can never return to the same place; someone else returns. In my case, it would be someone who did not even resemble the young, innocent, credulous boy I had been on that day of the final departure toward the clouds, toward the silence, toward the night.

I looked around Sighet like a wanderer in a lost city, and understood nothing. The town seemed to me bewitched, strangely familiar, yet inconceivably alien.

I recognized the stones but not the faces; I rediscovered the buildings, the sidewalks, the chimneys, but not the inhabitants. In the street, pedestrians passed me without noticing me. The young engineer who lives in my home did not know who I was. I did not tell him because I did not want to hear him say, "I am sorry."

With a lump in my throat and my brain on fire, I relived the nightmare. It was worse than the day of our departure 20 years ago. I had become a stranger in my town, a stranger in my home, a stranger in other people's dreams.

In 1945, after the liberation of the death camps, I would have returned as an avenger. Now neither anger nor hatred remained, not even a thirst for justice. I felt myself alone and defeated; this town without Jews, whose present was unrelated to its past, was no longer mine.

For a day and a night I roamed the streets, a shadow in search of shadows, seeking a familiar sound — a Hasidic nigun (melody) — emanating from one of the abandoned synagogues, a nostalgic lamentation from the home of my dead grandmother. I heard only the sound of my own steps on the pavement without realizing that they were mine.

I wandered like a displaced beggar around certain homes of which I harbored childhood memories. People came out and went away, unaware of my presence, and nobody asked me what I wanted. The living in the city had expelled the dead. For them I was another dead man among many others, another Jew betrayed by his own memories.

I had expected to spend several days in Sighet, a week perhaps, in order to see whether something of the extinguished lights had remained behind us after our expulsion. As I remembered it, my town had been a big city, a universe in itself, with many treasures and mysteries. It would surely take me a week, at least, to recapture its history, even if limited to its Jewish aspect several centuries old.

But at the end of 24-hours I found the place had become unbearable. I had to flee. I was suffocating in this town which, for the second time in less than one generation had repudiated its Jews. Me!

As the first time, I left it carrying nothing, taking away nothing, not even memories. On the contrary, I left something behind, an object of no particular value which I found hidden underground. Only that! A watch!

Like every Jewish child, I had received, on the occasion of my Bar Mitzvah, a beautiful gold watch. Like all the Jewish children in occupied Europe, I had been unable to keep my gift for more than a short time. I had to throw it away the day my native town thrust from the shelter of her walls her Jews, all her Jews, the infants and aged, the fathers and sons, the poor and rich, madmen and poets, merchants and dreamers, and sent them all to places beyond vision and redemption, to unknown kingdoms of fire and smoke and silent prayers.

That day, in the early hours of the morning, after a sleepless night, the ghetto was transformed into a cemetery and its inhabitants into grave diggers.We consigned to the earth the last remnants of our fortunes, amassed foolishly through the course of several generations at the price of toil and tears.

My father was busy hiding his foreign currencies which, ironically, he kept for emergencies such as these. Farther away, my mother buried the jewels she inherited from her mother and which she wore only on the Sabbath and during festivities. My elder sisters, like mute slaves, dug holes near the barn. Tzipora, my little sister, tried painfully to follow suit; she hid her toys to save them from falling into the hands of enemies. As for me, I had only my watch which I buried in a deep dark hole, three steps from the fence, under a tree which I believed to be immense and friendly.

All of us in the ghetto worked for hours on end, for we naively hoped then to return one day and find our treasures; the earth, generously, would give them back to us. She would safeguard them for us until the days of punishment were over. We could not foretell that that very night, with the sealed wagons still in the station, our good neighbors would descend like famished vultures on the empty house of the ghetto, upturning stone and soil. There was bounty for all ages, all professions, all tastes.

And now, in the blackest night, standing alone outside our garden, my very first gift took hold of my memory. An irresistible urge seized me — to see whether it was still there. Who could tell? The law of chance was against it, but then all laws were abolished in the Holocaust. Deep in my heart I was sure that I would find nothing, but I had to try. At that moment I did not think of my father's money nor of my mother's jewels. My gold watch alone occupied my thoughts like an obsession.

Despite darkness I easily found my way into the garden. Once inside, my old sense of orientation came back to me. The barn, the fence, the tree. Nothing had changed. On my left lay the home of the Selotfener Rebbe. Only he had changed, changed into a bush that had burned and been consumed. I wonder what he had hidden the day of his departure. His tephilin, his talith, his Torah which he had inherited from a celebrated rabbi? Questions without answers!

Where was my watch? Here. Three short steps to the right. I recognized the spot. I fell to my knees. But what would I dig with? In the barn there was a spade and the gate was never locked. Go and get it? Too dangerous. A false move would awaken those sleeping in my house. They would mistake me for a thief; I could be jailed, beaten, killed perhaps. Too bad, I would have to do without the spade. I would dig with my hands, with my fingernails.

The soil was firm, covered with frost. It resisted my efforts, as if determined to safeguard its secret. But I did not lose courage. I would battle it until the end of time if need be.

Feeling neither cold nor fatigue, my hands worked feverishly with fury; they progressed inch by inch, and I let them disappear beneath the soil with a kind of peculiar detachment as if they were no part of me. My whole being concentrated in my eyes. The hole grew wider, deeper, I quickened the pace. Flattened, my forehead touched the soil. More? More! Faster? Faster! Five minutes elapsed. Or ten. Or fifteen. This night lay outside of time's bounds. I had the strange feeling of waiting for time to emerge from underground and give me back the frontiers between past and present and future. Then suddenly. . . .

A shudder seized me. With the tips of my fingers I felt a metal object. Gently, with extreme care, I lifted out of the hole a small box and held it in the palm of my hand: the last relic of all I had loved and held dear. A last warning voice admonished me. Do not open it. Why face emptiness?

But it was too late to turn back. I felt the need of certainty whatever that certainty might prove to be. With a small effort the box was open. A quick glance inside and I had to stifle an outcry of surprise, of sadness too: my Bar Mitzvah watch was there. Quickly I lit a match.

Was this my gift? This ugly repugnant object? Covered with filth and worms and rust, the gold watch was unrecognizable. For a while I stood there motionless, looking at it; and then a profound compassion for my first gift overwhelmed me. It, too, has suffered the cruelty of man toward man; it, too, had survived the Holocaust. I had the urge to pick it up, to hold it to my lips, to embrace it, to console it, as though it were alive and ill, an unfortunate friend who had returned from distant lands and needed understanding, tenderness and peace; more than anything, peace.

I touched it and caressed it endlessly, feeling toward it nothing but pity, nothing but gratitude, for unlike people, it had remained faithful to me. Men whom I had believed to be immortal had disappeared in the wind and the flames; my teachers, my idols, my friends, all had abandoned me. Not my watch. I wished to talk to it, to tell it of my adventures and listen in turn to its own tale; what had happened here while I was away.

But not then. Not there. At another time, in another place. In Paris, in Jerusalem, in New York. Before that I would entrust it to the best jeweler or watchmaker in the world; my Bar Mitzvah gift would reclaim its beauty of yesteryear, its glory, its youth

It grew late.The sun began to rise over the mountain. I had to leave. The occupants of my home would soon be getting up. They should not find me there. I put the dirt-covered object in my pocket and let myself out of the garden into the courtyard. A dog barked, but for a second only. It understood that I was not a thief; anything but a thief.

I opened the gate and was already in the street when violent regret seized me. I suddenly realized that I had committed an error which, if not repaired immediately, would haunt me for the rest of my life

After a brief hesitation, I retraced my steps, crossed the courtyard, the garden, and kneeled again beneath the tree. I took my watch and placed it once again in the box; I closed the box and once again, with my hands trembling, I interred my first gift at the bottom of a hole of eternal darkness. Then I arranged the soil so that no one would recognize the traces of one who had come here to search for the purity and the joy of his childhood. My heart beating rapidly, I exited to the street.

Later I tried to understand what I had done and why I had done it. I found no explanation.

Now, in retelling the tale, I think perhaps it was an urge to leave in my house a reflection of our presence, unknown to those who succeeded us there. Perhaps I also wanted to assign my watch the role and the authority of a guardian. Who knows, perhaps one day a child might play in the garden and find a dirty metal box and, in that manner, learn that once upon a time there were Jews in Sighet.

The sun had already risen and I walked the streets once more. It seemed to me that far away I heard the sad chanting of children studying the Talmud and the joyous and heartbreaking prayers of Hasidim, thanking God for having given them another day to live and work and praise His creation. However, within the depths of their voices I perceived the ticking of my buried gold watch, the first gift which a Jewish boy receives when celebrating his entry in the bosom of the chosen people.

Sighet, for me, is no longer a city. It is the face of that watch.

Teacher Guide to Return to the Town Beyond the Wall

1. Objectives
   a. The student will learn about Nobel Peace Prize winner, Elie Wiesel, who is considered as the voice of the survivors.
   b. The student will understand the meaning of the total destruction of European Jewry.
   c. The student will think about his or her values and "gifts" of deep meaning: home, family, friends, health, and other "gifts."
2. Discussion Questions
   a. Why did Elie Wiesel return to his home town after 20 years?
   b. Why did Wiesel hesitate so long before his return? What was he afraid of?
   c. In what way did the town remain the same, and in what way was it different?
   d. Why does the writer say, "...the present in the town was unrelated to its past"?
   e. What was the symbol of the wall? What is the meaning of the name of this story?
   f. What did the neighbors do when the Jews were driven out of the town?
   g. Explain the meaning of the statement, "I had the strange feeling of waiting for time to emerge from underground and give me back the frontier between past and present and future."
   h. What was the symbol of the watch, and why did Wiesel say that the watch "survives"?
   i. Why did the author decide to bury his precious watch again and return it to its hiding place? Would you have done the same?
   j. Explain the statement, "Sighet, for me, is no longer a city, it is the face of that watch."
   k. Was the heart of the writer lighter or heavier because of his experience? How would *you* feel?
   l. Do you know other writers who wrote about returning home after many years of suffering and wondering? Do you think that a person could find the lost years of youth?

3. Follow-up Activities
   a. Have the students write a composition, poem, or paint a picture about an item in their lives that has a special story, a special meaning beyond time and space.
   b. Have the students role play an interview with the author, Elie Wiesel.
   c. Have the students write a letter to Elie Wiesel at the following address: Professor Elie Wiesel, Boston University, 745 Commonwealth Avenue, Boston, MA 02215
   d. Ask a survivor to come and tell about his or her experience of separation from home and family.
   e. See the film *Sighet, Sighet* (27 minutes), written and narrated by Wiesel, which tells about his home town.

Composition Topics for *All But My Life*

Directions. Answer the first question and any two of the remaining questions. Refer to the book for specific incidents and quotations that will reinforce your answers.

1. What examples of compassion, love, and faith helped Gerda sustain and survive her experiences from the beginnings of terror to her liberation?
2. Gerda mentions how fate played a role in saving her life and the lives of some of her friends. Discuss this aspect of her account.
3. How did the tensions and tragedies of the persecution affect Gerda in her reactions to what would have been the normal "growing pains" of her teen-age years?
4. Describe the gradual mounting of Nazi oppression. Give several examples. Why didn't the townspeople rebel? How does Gerda respond to the ghettoization, separations, and deportations?
5. Gerda explains that, with the completion of her novel, she feels "at peace." Can you understand this emotion? Give explicit reasons, with references to her story, that may account for her feelings.

Teacher Guide to *Anne Frank: The Diary of a Young Girl*

SOURCE: Adapted by Leatrice B. Rabinsky from "Teacher's Guide," *Living Literature Series*, ed. Ronald Goodrich (Jacksonville, Illinois: Perma-Bound, 1981) and from *Novel Ideas*, James E. McDermott (Worcester, Massachusetts: South High Community School).

1. Objectives
   a. The student will learn the historical significance of the Nazi occupation of Holland through Anne's description of events in her diary.
   b. The student will observe the character of Anne, noting her assessment of her situation, her dreams and hopes, and her relationship with the occupants of the Secret Annexe.
   c. The student will observe Anne's maturing process as she deals with her teen-age problems during two years in hiding.
   d. Through Anne's observations and comments, the student will learn of the escalation of Nazi oppression of the Jews.
   e. The student will describe the frustration and anxieties, as well as the composure and courage, of the Franks, Van Daans, and Mr. Dussel in their confinement in the Secret Annexe.
   f. The student will describe the sensitivity, devotion, and courage of the Dutch friends Miep, Elli, Mr. Koophuis, and Mr. Kraler, who sustained the occupants in the Secret Annexe for two years.
2. Procedures
   a. Assign *Anne Frank: The Diary of a Young Girl* as homework reading prior to the class periods that will be devoted to this work.
   b. Using the introduction below, provide the students with a synopsis of events.
   c. Discuss the book using the discussion questions and material on the significance of Anne's diary.
   d. Read and discuss the selected passages.
   e. Student activities such as those suggested may be held in conjunction with the reading of the diary.
   f. "Evaluative Essay Questions" may be distributed and assigned as a special writing assignment.
3. Introduction

Born on June 12, 1929, in Frankfurt, Germany, Anne Frank and her family emigrated to Amsterdam, Holland, in the spring of 1934 because of the increased persecution of the German Jews. Anne's father, Otto Frank, had already established himself in the food products business in Amsterdam. In Holland, Anne enjoyed the carefree childhood of a Dutch schoolgirl, first at the Montessori School and later at the Jewish Lyceum.

With the German invasion of Holland in 1940, the Franks were again subjected to the anti-Semitism and persecution that had driven them from Germany. Fearful because of the increasingly oppressive anti-Jewish decrees, Otto Frank made plans to take his family into hiding by preparing secret rooms in the building where his business was located on the Prinsengracht Canal.

On July 5, 1942, Anne's 16-year-old sister, Margot, was called for deportation to Germany. Early the next morning, Otto Frank disappeared into the "Secret Annexe" with his wife and two daughters. On July 13, 1942, Mr. and Mrs. Van Daan and their 16-year-old son, Peter, joined the Franks in hiding. The final resident of the "Secret Annexe," Albert Dussel, came in November 1942.

For two years, the eight Jews in the "Secret Annexe" endured their cramped and unsanitary quarters, suffering from heat, cold, and hunger and living in constant fear of arrest by the Gestapo. Because business was conducted in the building during the daytime hours, they were forced to remain as quiet as possible. They could move about freely only at night.

Mr. Frank's loyal Dutch employees and friends — Mr. Koophuis, Mr. Kraler, Miep van Santen, and Elli Vossen — kept the Jews supplied with food and news of the outside world. On August 4, 1944, the Gestapo broke into the "Secret Annexe" and arrested the eight Jews hiding there.

Of the eight, only Otto Frank survived the concentration camps. Anne died at Bergen-Belsen in March 1945. When Otto Frank returned to Amsterdam after the war, Miep and Elli gave him Anne's notebooks and papers that the Gestapo had left scattered on the floor of the "Secret Annexe." Among these papers was her diary.

4. Discussion Questions
   a. What events lead to Otto Frank's decision to go with his family to the "Secret Annexe"?
   b. Describe the attempts of the eight occupants in the "Secret Annexe" to live together in hiding. Are they successful?
   c. How does Anne relate to the members of her family, to the Van Daans, and to Mr. Dussel?
   d. Describe Anne's personality as she begins her diary. Note the development of her character. How does she change during the two years she kept her journal?
   e. How do Otto Frank's loyal Dutch friends help make his life endurable for the occupants of the "Secret Annexe"?
   f. What are Anne's hopes and dreams? Does Anne realize any of her goals during her brief life?
   g. It has been more that 40 years since Anne's diary was discovered. The diary has been translated into many languages, and young people throughout the world have read about Anne's experiences and feelings. Why does the diary of Anne Frank continue to mean so much to so many people?

5. Significance of Anne Frank's Diary

The first entry in Anne's diary is dated June 14, 1942, two days after her 13th birthday and three weeks before she and her family go into hiding. Anne wants to confide completely in her diary, which she addresses as Kitty, because "paper is more patient than man." Like many girls her age, Anne feels the need to unburden herself to someone, and neither family nor friends seem sufficiently understanding. The early entries show that Anne is a fairly typical, although exceptionally sensitive, young teenager.

After the Franks go into hiding, the diary reveals her perceptions of the confined life that she and the others had to lead. As might be expected, Anne is often miserable, but there are times when she experiences both happiness and joy in the midst of her hardship and suffering.

Living in such close proximity, the residents of the "Secret Annexe" frequently got on each other's nerves. Anne is often furious with Mrs. Van Daan who, in her opinion, is superficial and petty. The pedantic Mr. Dussel sometimes drives her to distraction. Petty quarrels are commonplace among all the residents. However, the remarkable fact that emerges from Anne's diary is not that conflict arises but that eight individuals can accommodate themselves to constant fear, confinement, and the most difficult conditions without succumbing to savagery. Despite their terrible hardships, the Jews in hiding demonstrate their capacity to endure with grace and dignity.

Perhaps the most appealing quality of Anne Frank's diary is its sensitive expression of a young girl's dreams and her struggle to grow into a woman. Denied a normal life, Anne looks inward to discover herself. The entries reflect her intense desire for self-improvement.

Also revealed in the diary is Anne's need to be loved and respected as a unique individual. She dreams of becoming a writer so that she will be remembered after her death. Shortly before she and the others are arrested by the Gestapo, Anne experiences the first flush of love with Peter Van Daan, a shy boy also reaching out for love and understanding. The tragedy of Anne Frank is that she dies before her 16th birthday, and her dreams are unfulfilled.

6. Selected Passages
   a. "There is a saying that 'paper is more patient than man.'"
   b. "pogroms"
   c. "Secret Annexe"
   d. ". . . love cannot be forced."
   e. ". . . a friend can't take a mother's place."
   f. "What is the good of thinking of misery when one is already miserable oneself?"
   g. "I must have something besides a husband and children, something that I can devote myself to!"
   h. "We can never become just Netherlanders, or just English, or representatives of any country for that matter. We will always remain Jews, but we want to, too."
   i. "The unbosomings of an ugly duckling . . ."

7. Student Activities
   a. "Evaluative Essay Questions" may be distributed and assigned as a special writing assignment.
   b. Have students dramatize some of the significant scenes in Anne's diary, with students writing the dialogue.
   c. Ask students to keep a diary for three days, noting daily events that are meaningful. Students should describe their thoughts about their present situations and their hopes, dreams, and goals for the future.
   d. Select a film, such as *The Legacy of Anne Frank*, that introduces scenes and people from Anne's childhood. Discuss the significance of the film in preserving Anne's memory.
   e. Present an illustrated talk to the class about the Nazi occupation of Holland or any other Nazi-occupied country. Note the step-by-step process of the occupation leading to deportation.
   f. Have students write letters to Miep and Elli who still live in Amsterdam, expressing their feelings about the role these individuals played in Anne's life. The address is:
      Anne Frank Foundation
      Amsterdam, Holland

Composition Topics for *Anne Frank: the Diary of a Young Girl*

Directions. Answer two of the following topics, using excellent essay format (a topic sentence, idea development, supportive references, and a conclusion). Comment on the dramatic version of the memorable diary.

1. What is Anne's relationship to her diary? How is the diary personified? Why is the diary so valuable to us 40 years after the fact?
2. What illustrations of human relations and familial relations emerge in the diary? What insights do you gain about people living under stress?
3. What background information about the Holocaust do you learn from reading Anne's diary? What picture emerges?
4. What do you learn about Anne's dreams and hopes for a better tomorrow from reading her diary? Why do you think Anne has become a symbol of the spirit of resistance, continuity, and hope to people everywhere?
5. Discuss the dramatic presentation of "The Legacy of Anne Frank." How effective is the dramatization in conveying the meaning and emotions that Anne expressed in her diary?

Notes

CHAPTER

5

Responses to the Holocaust

CHAPTER

5

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5

Responses to the Holocaust

Lesson 7: Resistance

I. Instructional Objectives

A. The student will learn about one individual's acts of courage and resistance.
B. The student will learn about acts of resistance by people persecuted by the Nazis.
C. The student will recognize that resistance comes in many forms, from quiet dignity to militancy.
D. The student will learn about ghetto and concentration camp uprisings.

II. Instructional Materials

A. Vocabulary — Resistance
B. Questions on Resistance
C. Chana Szenes — Portrait of a Heroine, by Peter Hay
D. Poems by Hannah Senesh (Chana Szenes)
   1. "Blessed is the Match"
   2. "One-Two-Three"
E. Uprisings in the Death Camps of Sobibor and Treblinka, by Yitzhak Arad
F. Maps
   1. Jewish Partisans and Resistance Fighters
   2. Jewish Revolts 1942-1945

III. Procedures

A. Discuss the students' responses to the Questions on Resistance.
B. Have a student give a brief oral report on Hannah Senesh.
C. Distribute copies of Hannah Senesh's poems and discuss them in class.
D. Have students give oral reports on the resistance efforts in Sobibor and Treblinka. Use maps as handouts or overheads in conjunction with the discussion of resistance efforts.
E. Assign the following readings as homework for Lesson 8:
   1. The Rescue in Denmark, by Ralph Cohen
   2. Eyewitness Accounts of Danish Jews' Situations

IV. Supplementary Materials

A. Partisan Groups During the Holocaust
B. Documents Showing Plans and Implementation of Resistance
  1. The Discussion on Fighting Aims by the Activists of the Bialystok Members of the Dror Movement, February 27, 1943
  2. Call to Resistance by the Jewish Fighting Organization in the Warsaw Ghetto, January 1943
  3. Call for Resistance by the Jewish Military Organization in the Warsaw Ghetto, January 1943
  4. SS General Stroop on the Battles in the Warsaw Ghetto Revolt-Final Report from the German Battle Diary, April-May 1943
  5. Proclamation by the F.P.O. Calling for Revolt in Vilna, September 1, 1943

Vocabulary — Resistance

1. ***Aliyah*** — going up to the land of Israel; settling in Israel
2. ***Aryan quarter*** — area outside the ghetto
3. ***boycott*** — to abstain from dealing with
4. ***Danish rescue*** — on Rosh Hashana Eve, 1943, when the Jews of Denmark vanished, hidden and rescued by Danish compatriots
5. ***Juden Verboten*** — Jews forbidden
6. ***King Christian X*** — Danish king who, according to legend, wore the Star of David, because "We are all Danes."
7. ***Oneg Shabbat*** — "Pleasure of Sabbath" — organization created by Dr. Emanuel Ringelblum in the Warsaw Ghetto to record daily events in the ghetto
8. ***partisan*** — resistance fighter
9. ***passive resistance*** — victims retaining their humanity and/or religion in the face of despair
10. ***Righteous Gentile*** — non-Jews who risked their lives to save individuals and families of Jews
11. ***Yad Vashem*** — national Holocaust memorial in Jerusalem, Israel
12. ***zloty*** — Polish coin
13. ***Z.O.B.*** — Jewish fighting organization in the ghetto

Questions on Resistance

1. What does the word "resistance" mean?

2. What is necessary for someone to resist something?

3. Why would someone choose to resist something?

4. What forms can resistance take?

5. How might resistance have been different in a ghetto or concentration camp or as a partisan?

Chana Szenes — Portrait of a Heroine

by
Peter Hay

SOURCE: Handout preceding publication by Peter Hay, *Ordinary Heroes: Chana Szenes and the Dream of Zion* (New York: G.P. Putnam's Sons, 1986). Printed with permission from Peter Hay.

The myth that European Jews went to their death passively has impeded understanding and acceptance of the full tragedy of the Holocaust. The story of Chana Szenes,* her mother Catherine, and her brother George provides a counter-balance to that myth and a microcosm of the incomprehensible bereavement of the Jewish people.

Hannah, a national heroine in Israel, contradicts the stereotype of the unresisting or fleeing victim as much as of the helpless woman. In the darkest hour of the Jewish people she gave up the safety of Palestine and her life. She volunteered as a paratrooper to be dropped into occupied Europe. She was executed as a British spy at the age of 23.

Hannah was born in 1921 in Budapest, the birthplace also of Theodor Herzl, the father of modern political Zionism. Her family was assimilated into Hungarian society and cultural life. Hannah wanted to be a writer like her father, a celebrated playwright, Bela Senesh. In the growing anti-Semitic atmosphere of the 1930s Hannah became a Zionist and decided to emigrate to Palestine — alone. She was barely eighteen and World War II had just started when she arrived in Nahalal — to study agriculture at the school founded by the Canadian WIZO.

The young girl who wrote poetry, went to dances and did not know the meaning of housework in Budapest, now spent twelve hours a day in the laundry and the chicken-coop, doing what had to be done to build the land. Graduating after two years, she helped to found Sdot Yam, a kibbutz eked out of sand dunes among the ruins of ancient Caesarea.

By 1943 the true dimensions of Hitler's war against the Jews were known in Israel. Hannah's diary and letters show constant anxiety about her brother George, on a fantastic odyssey from occupied France to Palestine, and Catherine, who was trapped in Hungary, then an ally of Nazi Germany. Hannah was tormented by a sense of helplessness — of being safe while millions faced annihilation.

She fought hard to join the Palmach, the underground arm of the Haganah (an arm for Jewish independence before the state of Israel was founded), and she was trained by the British as part of an elite group of 33 commandos to help downed airmen escape. The parachutists were dropped into occupied Yugoslavia. The month was March, 1944, and Adolf Eichmann had just brought his final solution to Hungary, the last enclave for about one million Jews in Central Europe.

Hannah was impatient to continue her mission to Budapest, but with the German occupation, this was considered too dangerous now. She fought her superiors for weeks until the leader of the group, Reuven Dafne, reluctantly gave in to her insistent arguments. "She was fearless, dauntless, stubborn," he wrote later. The poet-tomboy, as he called Hannah, gave him a short poem the night she left. Dafne was angry at her futile sacrifice and almost threw away the poem. Every Israeli now knows "Blessed is the Match" by heart.

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*Editor's Note: "Chana Szenes" is the original spelling of the subject's name. However, "Hannah Senesh," the anglicized form of her name, is more frequently used and will be used hereafter in this curriculum.

Hannah was captured soon after she crossed into Hungary. For five months the military authorities and the Gestapo tried to break her body and spirit. They failed and even developed a grudging admiration for her fearless and outspoken courage. The worst moment came when Hannah was confronted with the person she loved most, her mother. The British had promised to get Catherine out of Hungary, and Catherine believed Hannah to be safe in Palestine. Now they were to spend several months in the same prison, but separated. Neither gave in to their torturers.

When Hannah was captured in June, 1944, Eichmann had already sent almost half a million Hungarian Jews to Auschwitz, where the gas chambers were operating beyond peak capacity. It would be another month before Raoul Wallenberg would arrive in Budapest to save a remnant.

Even though she knew that her mission had failed in military terms, Hannah'was cheerful and optimistic in jail, right up to her trial. Amidst the chaos of the Nazi retreat, she was secretly murdered on November 7th, 1944, before sentence was pronounced. In 1950 her remains were taken to Mount Herzl in Jerusalem where she was given a hero's funeral by the State of Israel.

Hannah died fulfilled because she knew that her mission was to bring hope. She felt she had succeeded if a single Jew could retain hope because free Jews dropped from the sky to help them. And, of course, she was right. She became a legend among the partisans, in the ghettoes and prisons of Budapest. Her gesture was symbolic, and that is why — in Abba Eban's words — "a whole generation came to see her as a symbol of vast martyrdom. She bequeathes to her survivors, especially the youth among them, the lesson of inescapable responsibility."

In the middle of the war Hannah wrote this quote in her diary: "All the darkness cannot extinguish a single candle, yet one candle can illuminate all the darkness." Her life was such a candle, and it is still burning today.

(Note: Peter Hay was born in Budapest in the year Hannah died; their families have been close friends for three generations. A Holocaust survivor himself, Peter Hay was educated at Oxford and now lives in Los Angeles. His book *Ordinary Heroes: Chana Szenes and the Dream of Zion* first appeared in 1986 and is now available in paperback from Paragon House.)

Poems by Hannah Senesh (Chana Szenes)

SOURCE: *Hannah Senesh: Her Life and Diary*, translated by Marta Cohn (New York: Schocken Books, 1971), pp. 256, 257. Copyright © 1971 by Nigel Marsh. Reprinted by permission of Schocken Books, published by Pantheon Books, a division of Random House, Inc.

Blessed is the Match

Blessed is the match consumed
in kindling flame.

Blessed is the flame that burns
in the secret fastness of the heart.

Blessed is the heart with strength to stop
its beating for honor's sake.

Blessed is the match consumed
in kindling flame.

One-Two-Three*

One-two-three —
eight feet long,
Two strides across, the rest is dark —
Life hangs over me like a question mark.

One-two-three —
maybe another week
Or next month may still find me here,
But death, I feel, is very near.

I could have been
twenty-three next July;
I gambled on what mattered most,
The dice were cast. I lost.

Budapest 1944

*Her last poem, written in prison, was translated from the Hungarian by Peter Hay.

Uprisings in the Death Camps of Sobibor and Treblinka

by
Yitzhak Arad

SOURCE: Handout to participants at Teachers' Seminar on the Holocaust, Yad Vashem, Jerusalem, Israel, 1983. Reprinted with permission.

In the framework of plans to exterminate the Jewish population of the General Government District in occupied Poland, a program code-named *Aktion Reinhardt*, three extermination camps were built in the Lublin area: Belzec, Sobibor and Treblinka. The camps were all built after the same pattern and each consisted of three separate zones:

Zone A — The railway station platform and area where prisoners were concentrated, separated according to sex, stripped of their clothes, robbed of all their possessions and moved on;

Zone B — The extermination zone containing the gas chambers, crematoria, burial pits, and the living quarters of the Jewish prisoners working in the area.

Zone C — Storehouses, workshops and living quarters and service area for the camp staff.

The extermination sector was completely separate from the other zones. Barbed wire fences divided the three zones from one another, in addition to the barbed wire fences which surrounded the camp as a whole (the Sobibor camp was also ringed by minefields).

The staff of each of the camps consisted of between 20 and 40 SS men in various positions of authority and some 150-250 Ukranians who guarded the camp, generally from watch-towers beside the camp gate and nearby. There were, in addition, approximately a thousand Jewish prisoners in the camp who were assigned various tasks: sorting the victims' possessions, doing jobs in the workshops, removing bodies from the gas chambers, burning or burying them. Apart from the older prisoners, there were also a group of Jewish youths in the camp who performed various services, particularly in the SS living quarters.

The Nazi system of secrecy and deception was so successful that the millions of Jews brought to the extermination camps had no idea what was in store for them at their destination. The methods employed by the Nazis in dealing with the transports, from the procedure enacted on the railway platform until the prisoners' confinement in the gas chambers, created the illusion that the Jews had been brought to a labor or transit camp and that the various processes they underwent were designed to prepare them for camp life. The first stage in this preparation was fumigation of personal possessions and taking a shower. The time required to liquidate a transport of some two thousand persons varied between 45 and 90 minutes. The victim's ignorance of what was in store for him, the technique employed in carrying out the extermination process, extreme watchfulness and the prisoners' overwhelming shock on finding themselves in such a situation prevented almost any possibility of resistance (except in isolated cases). Only the Jews who remained in the camp for any length of time in order to perform certain tasks for the Nazis realized the fate awaiting anyone brought to the camp and, in the final instance, what they themselves could expect. It was from their ranks that the underground was formed which later initiated the uprisings.

Resistance and Revolt in Treblinka

There were cases of resistance in Treblinka on the part of both individuals and groups. In September of 1942, a Jewish prisoner by the name of Berliner killed an SS man, Max Bielas. In reprisal, the Germans killed 160 prisoners in the camp. On another occasion, a transport of Jews from the Grodno area resisted on the way to the gas chambers. In the first months of the camp's existence, a few dozen prisoners succeeded in escaping. A number of them reached Warsaw and Bialystok and their descriptions of the mass extermination taking place in Treblinka influenced to a considerable extent the realization of plans for revolt and resistance in these two cities.

Prisoners who were caught while attempting to escape were killed with extreme cruelty by the Germans. Moreover, the other prisoners in the camp were collectively held responsible, and in reprisal for every escape, ten prisoners were executed. In the wake of these escapes, security precautions were tightened still further.

In the winter of 1942-43, the number of transports to Treblinka decreased considerably, and fears arose among the prisoners that in the absence of transports, they would be considered superfluous and were thus doomed to be liquidated. In view of the sophisticated security measures and the system of collective punishment, it was clear to the prisoners that clandestine flight by small groups was out of the question. Only organized mass escape, accompanied by the use of force, could be considered. The idea of revolt crystallized in the light of the prevailing conditions and an underground movement was established.

The underground was headed by an "organizing committee" whose members included Dr. Choronzycki, Bloch Zhelo (a former Jewish officer in the Czech army), Kapo Kurland and others. The committee attempted to acquire weapons by bribing the Ukrainian guards, but to no avail. In the course of these attempts, the SS Obersturmführer Kurt Frantz found money with Dr. Choronzycki. In order not to undergo torture, Dr. Choronzycki poisoned himself (at the beginning of April 1943).

During the second half of April, the underground group attempted to remove arms from the camp's ammunition store. They managed to take out hand-grenades, which were returned later because they were without detonators.

These setbacks resulted in the postponement of the revolt, which was planned from the end of April or beginning of May 1943. With Bloch Zhelo's transfer to the camp's extermination zone, an underground was also organized there. A carpenter named Wernik, who was assigned various jobs all over the camp, maintained contact between the two underground groups.

The drop in the number of transports resulting from the termination of *Aktion Reinhardt*, as well as reports from the extermination zone that the burning of the corpses was almost completed, gave rise to the suspicion that the end was approaching, both for the camp and for the prisoners. The "camp elder", Galewski, now took over the leadership of the underground, assisted by a former captain by the name of Leichart, a Kapo named Moniek and others. There were approximately sixty members of the underground in the general sector, and a few dozen more in the extermination zone. The members in the latter zone requested that the uprising be implemented without delay as they had practically finished burning the corpses. Consequently, it was decided that the uprising should begin on August 2.

The revolt was planned as follows:

Stage 1 From 14:00-16:30 Removal of arms from the store and their distribution prior to silent elimination of the Germans in the working areas.

Stage 2 To begin at 16:30 Attack on the offices of the camp headquarters, seizure of the camp and its destruction.

Stage 3 Organized flight to the forests.

The program for revolt in the extermination zone was in line with that for the general sector. At 14:00, a group of youths began to remove arms from the depot and transfer them to members of the underground, but they ran into difficulties. By chance, an SS man called Küttner arrested a Jewish youth who was carrying money in anticipation of flight to the forest, and took him away for interrogation. Fears were aroused that the youth would break down under torture and reveal the details of the planned uprising. It was therefore decided to kill him and implement the uprising immediately. Küttner was shot, and this served as a signal for the revolt to begin, despite the fact that not all the weapons had yet been removed from the depot and distributed. From that moment, the "organizing committee" lost control of the situation. Part of the camp was set on fire, hand grenades were thrown at the SS living quarters and crowds of prisoners began to flee towards the fences on the southern and eastern side of the camp. The Germans and Ukrainians opened fire, which some of the prisoners returned. When shots were heard from the general sector, the prisoners in the extermination zone began to attack the Ukrainian guards in the vicinity. They killed some of them, took possession of their weapons, and broke through the southern fences.

The vast majority of the 850 or so Jewish prisoners interned in Treblinka at the time were killed while attempting to escape. About a hundred remained in the camp without endeavoring to flee, and some two hundred succeeded in escaping. Due to the Germans' speedy combing of the area for escapees and the fact that the local population gave almost no help to the prisoners (and in fact proved quite hostile towards them), most of them were caught and killed. Only 80-100 of those who took part in the uprising succeeded in evading their pursuers, and about half that number survived until the liberation.

After the uprising, the Germans began to demolish the camp in line with their previous plans. The site was ploughed up and trees were planted in order to obliterate the traces of mass extermination.

Resistance and Revolt in Sobibor

There were fewer instances of flight from Sobibor than from Treblinka due to the infrequency of transports and more stringent security measures. Very little was known then about Sobibor as an extermination camp, and only communities living in the immediate vicinity heard rumors about what was taking place there. We know, however, that Jews from the townlet of Wlodava who were taken to Sobibor began to resist already upon reaching the platform of the railway station. Instances of attempted flight are likewise recorded, but in the majority of cases the escapees were caught. Following an attempted escape from the extermination zone in December 1942, approximately 150 prisoners were shot there.

Already at the beginning of 1943, the prisoners began to formulate plans to revolt and escape, but these discussions did not lead to the establishment of an organized underground whose aim was rebellion and flight. At the end of June 1943, a group of Jewish prisoners from Belzec was murdered in Sobibor. From a note found among the victims' clothing, the inmates of Sobibor learned that their murdered co-religionists had been employed in various jobs in Belzec, and that they had been told that due to the liquidation of the camp, they were being sent to work in Germany. In the light of this discovery and the fact that the number of transports to the camp was on the decline, it became indubitably clear to the prisoners in Sobibor that the same fate awaited them as had befallen the Jews from Belzec. Another escape attempt took place at this stage: members of the *Waldkommando* (who were sent to cut wood in the forest for use in the camp) killed a Ukrainian guard and fled. In reprisal, all the Jewish prisoners of the *Waldkommando* from Poland were shot. An underground group was formed under the leadership of Leon Feldhendler. The group came to the conclusion that since the end was in sight and any attempt to escape would result in collective punishment, and further that the area beyond the fences surrounding the camp was mined, it was necessary to plan an organized operation which would enable the majority of prisoners to escape. Various plans were discussed: one provided for the murder of the SS staff in their sleep by a group of youths who worked in their residence. Another plan was to set the camp on fire and flee in the ensuing chaos. It was also proposed to dig a tunnel and escape through it *en masse*. None of these plans were carried out, however. There was no one in Feldhendler's group with the powers of leadership and suitable military training necessary to plan such a complicated and difficult operation. Feldhendler realized this and therefore contacted a former naval officer (apparently by the name of Jacobs) from among a group of Dutch Jewish prisoners. (According to another version of the story, Jacobs was a journalist who had fought with the International Brigade in Spain.)

He suggested that Jacobs take over the organization of the revolt and subsequent escape. It was then August 1943. The group sought the aid of a Ukrainian who afterwards betrayed them, and as a result Jacobs was arrested, interrogated and tortured, but did not reveal the names of his partners in the conspiracy. In reprisal, Jacobs was shot together with another 72 Dutch Jews.

Attempts to escape by a group of Kapos under the *Oberkapo* Shturm, and an endeavor to flee through a tunnel dug in the extermination zone all ended in failure, and all those involved, together with all the prisoners in the extermination zone, were executed.

On September 23, 1943, a consignment of 2,000 Jews from Minsk arrived in Sobibor. All were killed immediately upon arrival except for some eighty persons who were spared for the purpose of building camp no. 4, where it was planned to store captured Soviet arms.

Among those left alive was a group of Soviet Jewish prisoners-of-war, among them a lieutenant by the name of Sesha Pechersky. A few days after their arrival, Feldhendler presented Pechersky with a proposal that he share with him the task of organizing the rebellion and flight from the camp. Pechersky accepted and together they set up the uprising organization headed by nine men, five from Feldhendler's group and four from among the prisoners-of-war. Two plans were formulated: a) mass escape through a tunnel to be dug from the carpentry workshop to beyond the barbed wire fences and minefields; and b) silent elimination of the SS men, removal of their weapons and organized flight from the camp.

Heavy rain which fell on October 8-9, 1943, seeped into part of the tunnel and destroyed it, leaving only the second possibility open to the prisoners. On the evening of October 12, the leaders of the uprising organization met for consultations and the details of the program were drawn up in their final form:

Stage 1 from 15:30-16:30 Silent elimination of SS men in the working sites and workshops where they would be summoned on various pretexts.

Stage 2 from 16:45-17:00 Assembly of prisoners for roll-call by Kapo members of the underground, under whose leadership the prisoners would be marched through the main gate. The moment the Ukrainian guards noticed what was happening and operated their weapons, the prisoners would return fire and storm the main gate and nearby fences.

Stage 3 Flight to the forests and joining the partisans.

The revolt broke out on the afternoon of October 14. Stage 1 was carried out according to plan. Eleven SS men, including the camp commander, were killed by the prisoners. When the prisoners began to implement Stage 2, however, the Ukrainians realized what was happening. The discovery of a dead SS man confirmed their suspicions and they opened fire on the prisoners. Pechersky gave orders to begin storming the gate and from that moment, lost control of the situation. Of the 600 prisoners then interned in the camp, 150 were killed by Ukrainians and some of the SS men, fire, and mine explosions; 150 remained in the camp and 300 fled. Those who remained were shot on the same day or the next morning. SS and Wehrmacht reinforcements were dispatched to the camp and light aircraft were brought into operation. During a week's search, approximately 100 escapees were caught and shot; the rest succeeded in hiding. Some of the latter, including Pechersky, joined the partisans. Others obtained help from the local population, while others still were caught and robbed by the local inhabitants before being handed over to the Germans. Approximately 50 of the escapees survived the war.

After the uprising in Sobibor, Himmler ordered the liquidation of all camps in the Lublin area which still contained Jewish prisoners, and thus 42,000 Jews were murdered at the beginning of November. The Sobibor camp was demolished and the site ploughed up to obliterate traces of the Nazis' crimes.

Summary

The organization of the uprisings in Sobibor and Treblinka preceded Himmler's decision at the beginning of the summer of 1943 to liquidate the camps. The timing of the revolts, however, were decisively influenced by the liquidation procedure, when the prisoners became aware that their work was almost completed and that the end was near.

The idea of revolt and the method to be employed in its execution was conceived by the prisoners without the help of any outside forces. Past experience, the Nazis' collective punishment system and stringent security measures convinced the prisoners that mass flight and rescue could only be achieved by means of an organized operation and the use of force which would pave the way for the flight of the majority of prisoners and the survival of at least some of them. The leaders of the underground in both camps arrived at the same conclusion, despite the lack of any contact between them.

Since conditions were similar in the two camps, the plans for revolt also resembled one another, particularly with regard to the first and last stages. The planning of Stage 2 differed in each case, however; in Treblinka, the intermediate stage was planned to include seizing control of the camp and destroying it, while in Sobibor there was no such plan as the intention was to leave by way of the main gate in an organized and orderly fashion without provoking a battle, if possible.

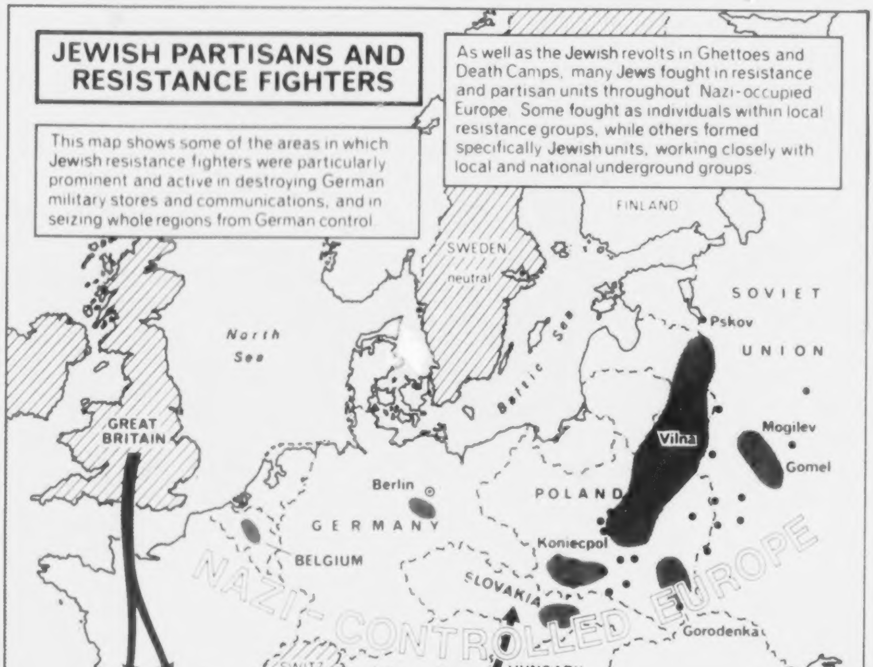
In Sobibor, Stage 1 was carried out as planned, while in Treblinka, difficulties were encountered. In both camps, the prisoners escaped by breaking through the fences surrounding the camp while returning the fire of the camp guards. The number of prisoners involved in the Sobibor uprising who succeeded in escaping and subsequently evading pursuit was greater than in Treblinka, for two reasons: in Sobibor, the prisoners succeeded in killing the majority of the SS staff; the revolt also took place nearer dusk, and there was a delay before German reinforcements arrived. Both the planning and execution of the revolt were superior in Sobibor to Treblinka, owing to the military experience of Pechersky and his colleagues. Jewish officers took an active part in the uprisings in Sobibor and Treblinka, and the Kapos also played an outstanding role in leading the Treblinka revolt.

Testimonies by survivors of the two camps emphasize the meager assistance tendered to the escapees by the local population. Many witnesses underline the hostility on the part of the local inhabitants and their collaboration with the Germans.

The uprisings by the Jewish prisoners in Treblinka and Sobibor were carried out under extremely difficult conditions without any outside help, and they were unparalleled in the history of the Nazi concentration, extermination and prisoner-of-war camps.

The uprisings in Treblinka and Sobibor were extraordinary heroic events in the history of the underground fight against Nazis in Europe in general and in the Jewish resistance during the Holocaust.

SOURCE: Martin Gilbert, *The Holocaust* (New York: Hill and Wang, 1985), p. 44. Copyright © 1985 by Martin Gilbert. Reprinted by permission of Hill and Wang, a division of Farrar, Straus and Giroux, Inc.



JEWISH PARTISANS AND RESISTANCE FIGHTERS

This map shows some of the areas in which Jewish resistance fighters were particularly prominent and active in destroying German military stores and communications, and in seizing whole regions from German control.

As well as the Jewish revolts in Ghettoes and Death Camps, many Jews fought in resistance and partisan units throughout Nazi-occupied Europe. Some fought as individuals within local resistance groups, while others formed specifically Jewish units, working closely with local and national underground groups.

⬬ Areas in which specifically Jewish partisan groups attacked and harassed the German occupation forces.

● Thirty-eight of the towns and villages in eastern Europe near which Jewish partisan groups were active in the behind-the-lines struggle against the German occupation forces, attacking German troops, cutting railway lines, and forming focal points for local anti-Nazi resistance. Those who were captured were all tortured and shot. Several thousand Jews also fought in Soviet and Polish partisan units.

↗ Jewish soldiers from Palestine and Britain who were parachuted *behind* enemy lines, in order to link up with resistance groups.

-·-· European boundaries of 1937

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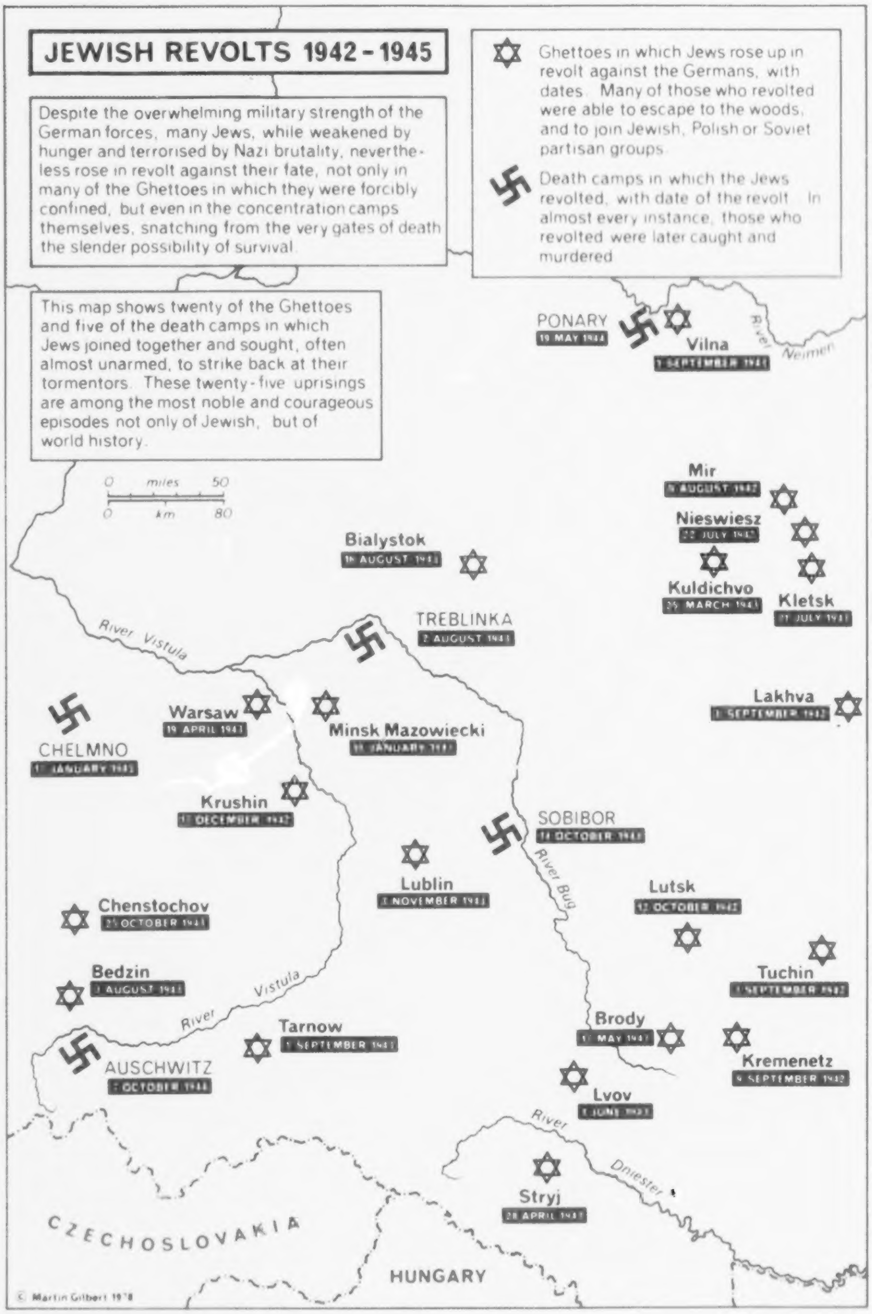
FINLAND
SWEDEN neutral
SOVIET UNION
Pskov
North Sea
Baltic Sea
GREAT BRITAIN
Vilna
Mogilev
Gomel
Berlin
POLAND
GERMANY
Koniecpol
BELGIUM
NAZI-CONTROLLED EUROPE
SLOVAKIA
Gorodenka
SWITZ
HUNGARY
FRANCE
Lyons
RUMANIA
Toulouse
YUGOSLAVIA
Black Sea
BULGARIA
SPAIN neutral
ITALY
GREECE
TURKEY neutral
0 miles 150
0 km 100
Mediterranean Sea
FROM PALESTINE

SOURCE: Martin Gilbert, *The Holocaust* (New York: Hill and Wang, 1985), p. 42. Copyright © 1985 by Martin Gilbert. Reprinted by permission of Hill and Wang, a division of Farrar, Straus and Giroux, Inc.



JEWISH REVOLTS 1942 - 1945

Despite the overwhelming military strength of the German forces, many Jews, while weakened by hunger and terrorised by Nazi brutality, nevertheless rose in revolt against their fate, not only in many of the Ghettoes in which they were forcibly confined, but even in the concentration camps themselves, snatching from the very gates of death the slender possibility of survival.

This map shows twenty of the Ghettoes and five of the death camps in which Jews joined together and sought, often almost unarmed, to strike back at their tormentors. These twenty-five uprisings are among the most noble and courageous episodes not only of Jewish, but of world history.

✡ Ghettoes in which Jews rose up in revolt against the Germans, with dates. Many of those who revolted were able to escape to the woods, and to join Jewish, Polish or Soviet partisan groups.

卐 Death camps in which the Jews revolted, with date of the revolt. In almost every instance, those who revolted were later caught and murdered.

0 miles 50
0 km 80
PONARY
19 MAY 1944
Vilna
1 SEPTEMBER 1943
River Neimen
Mir
9 AUGUST 1942
Nieswiesz
22 JULY 1942
Kuldichvo
25 MARCH 1943
Kletsk
21 JULY 1942
Bialystok
16 AUGUST 1943
TREBLINKA
2 AUGUST 1943
River Vistula
Lakhva
3 SEPTEMBER 1942
Warsaw
19 APRIL 1943
Minsk Mazowiecki
10 JANUARY 1943
CHELMNO
17 JANUARY 1945
Krushin
17 DECEMBER 1942
SOBIBOR
14 OCTOBER 1943
River Bug
Lublin
3 NOVEMBER 1943
Lutsk
12 OCTOBER 1942
Chenstochov
25 OCTOBER 1943
Tuchin
3 SEPTEMBER 1942
Bedzin
3 AUGUST 1943
River Vistula
Tarnow
1 SEPTEMBER 1943
Brody
17 MAY 1943
Kremenetz
9 SEPTEMBER 1942
AUSCHWITZ
7 OCTOBER 1944
Lvov
1 JUNE 1943
River Dniester
Stryj
28 APRIL 1943
CZECHOSLOVAKIA
HUNGARY
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Partisan Groups During the Holocaust

How do people fight? Sometimes they fight with their bare hands. Sometimes they resist by remaining human and helping others, although it may seem that the world has become one monster. Sometimes they resist by producing poetry, diaries, art work, writing, and doing this when there is no food to eat and one does not expect to live until the next day. Sometimes they resist by praying to God, even when the situation has become so terrible that one is not sure if there is a God; yet they observe His commandments and continue their existence for yet another day. But sometimes one fights back with guns. When they live in a ghetto, surrounded by barbed wire and well-fed soldiers with machine guns, how do they obtain these guns?

The lie has spread that the Jews went "like sheep to the slaughter." No such thing! As soon as the people understood what "resettlement in the East" meant, resistance groups sprang up all over. "Resettlement" of course, was another way of saying they were to be murdered. The most famous of these resistance epics was, of course, the Warsaw Ghetto Uprising, which began April 19, 1943, the night of the first Passover Seder. This rebellion lasted longer than the entire Polish army's resistance against the Germans. But the Warsaw Ghetto Uprising was not the only one. There were many other uprisings and retaliations.

In ghettos, in forests and, even in the concentration camps, acts of sabotage and resistance took place. In Auschwitz, the most dreaded of all the concentration camps, one of the crematoria was blown up, with the help of a young woman, Rosa Robota. Mala Zimetbaum, another young woman in Auschwitz, helped many of the inmates escape death. She herself escaped from Auschwitz and was gone two weeks before she was re-captured. The problem with escape was that there was no place for a Jew to hide, no one to have compassion, no one to care. Mala was to be an example to the inmates of Auschwitz, but before the Nazis could kill her, she cut her own wrists. Finally, they threw her into the crematorium without gassing her first.

At Sobibor, another concentration camp, there was an uprising, and after this, the camp was dismantled. At Treblinka, another death camp, the death factory was partially destroyed and not rebuilt. Uprisings took place at seventeen different camps.

Like sheep to slaughter? Elie Wiesel says, "The question is not why all the Jews did not fight, but how so many of them did. Tormented, beaten, starved, where did they find the strength — spiritual and physical — to resist?" And other nationalities, did they resist? Even two million captured Russian soldiers, used to fighting, to holding a gun, to battle — there was not one case of resistance among them. Thousands of Poles re-settled to work in Germany, and there was not one case of resistance. Italians were murdered in the Ardeatine caves near Rome, but offered no resistance. In the Katyn forest, not far from the city of Smolensk in White Russia, some 5,000 Polish soldiers were murdered, shot in the head, their hands tied; not one fought back.

Jewish children smuggled food into the ghettos, but many were caught and shot to death at the ghetto walls. Still, they had to have food, and they continued their smuggling. Study, prayer, plays, entertainment, poetry readings, orchestras — all operated under what would seem to be impossible conditions. In Cracow, in September 1942, Zionist youth groups formed a resistance movement. They sabotaged railroad lines, attacked German buildings, assassinated a number of German officials. In Bialystok, an armed rebellion broke out in 1943. Many of the fighters fled to the forest, but even that was a problem. Poles and Ukrainians, who had their own resistance groups, were viciously anti-Semitic and fought their Jewish comrades in arms instead of concentrating on their mutual enemy, the Nazis. Partisan units were formed in Minsk, in Riga, in Mir and Buczyn, and in Vilna. The French Jews had an underground which called itself "The Jewish Partisan Unit of Paris."

Some could escape to the forest and fight. But then another dilemma presented itself. If one escapes to the forest to fight and remain alive, what happens to his family? As soon as it was learned that a member of the family had escaped, the family was doomed. But, of course, they were doomed anyway. Would you want to be the cause of your family's immediate destruction? This was a difficult decision to make.

Abba Kovner, a poet from the Vilna ghetto, who later lived in Israel, wrote a proclamation, "Let Us Not Go Like Sheep To Slaughter!" He ends his proclamation with the statement, "Brothers! Better to fall as free fighters than to live at the mercy of the murderers. Let us revolt! We shall fight until our last breath!" The date and place of this proclamation was January 1, 1942, Vilna in the Ghetto.

In January 1942, the Fighting Partisan Organization was formed in Vilna. One of their first tasks was to organize a secret press. But where could one get type, printing presses, and all the other things needed to run a press? It would have to be smuggled in. Isaac Kowalski, who survived and lives in New York, was assigned to build the press. He managed to get a job with the Aushra press outside the ghetto, because he had known the editor in better years. This was a German paper that contained much German propaganda for the Polish Gentile readers. The first thing Isaac did was to steal the type he needed. Each day he gave it to a contact person outside the building. It took three months to steal enough type to set up a small press. But there was still the problem of the press itself. In the machine room in this newspaper office, there was a small worn out hand press not in use. It took Isaac a few days to take it apart and give it to his contact in small pieces. He would work all day at the job at the German press and all night to put out the paper for the Partisans. Contributors to the paper included a woman, Sonia Madesker, who was also one of the fighters.

The rest of the F.P.O. included Joseph Glasman, Itzik Wittenberg, Baruch Goldstein, Abba Kovner, Vitka Kempner, Cessia Rosenberg, Lisa Magon, and others. Now they had a press to fight with words, but they also needed guns with which to physically fight the enemy. Baruch Goldstein worked outside the ghetto and, in many hidden operations, brought back pistols and parts of machine guns that they put together. He had many close calls, but all the members of the F.P.O. knew if he were captured, he would not reveal the names of those in the group, even under the most intense torture. In addition to bringing in weapons, Goldstein and others also left parts out of guns manufactured where he worked, which were to be sent to the front. Although they were inspected, somehow they passed their inspections and were shipped out. Some Nazis were killed because their guns did not function properly, thanks to Goldstein and his fellow workers. The F.P.O. also blew up German trains, stores of ammunition, and many other things.

One of the fighters, Lisa Magon, was a kind of messenger. She was sent to other ghettos to warn the Jews there that they should try to escape and to explain what "resettlement to the East" really meant. Some of them slipped away to the forests, and some never got the chance. As she was trying to get some authentic German documents from the German police station, Lisa was caught, arrested, questioned and tortured, but would reveal nothing about the F.P.O. The Partisans tried to bribe the judge and even the firing squad, but things worked against her. On March 10, 1942, Lisa wrote to

FIVE
17

Abba Kovner, "I know what to expect. It's hard to accept the idea that I'll be murdered. I am calm. Give my regards to everyone. I press your hands. Be strong. Lisa."

The comrades remembered her by collecting 18,000 rubles and giving them to the F.P.O. to buy a machine gun and by using as their password "Lisa calls." On the 30th day after her death, Baruch Goldstein stole another machine gun from his place of employment. During the last days of the Vilna ghetto and the uprising, when the fighters escaped into the forest to continue the struggle, the man who marched at the head and led the advance carried in his arms a machine gun named for a great partisan fighter — Lisa.

Near the end of the war, in July 1944, a bitter battle was fought in Vilna. German soldiers who occupied the city fought against the oncoming Russians, but the Russians gained the victory and many German soldiers were killed in the battle.

Vilna, for centuries, was a center of Jewish life in Europe and the cradle of Jewish learning. It was known as the "Jerusalem of Lithuania." It was the home of famous Talmudic rabbis. Education was conducted in both Yiddish and Hebrew.

The first Nazi mass murders of Jews took place in Lithuania, following the German invasion of the Soviet Union in 1941. Special German units called *Einsatzkommandos*, helped by Lithuanian units, conducted the murders.

Many of the fighters in the F.P.O. are still alive, including Chaika Grossman, who was an F.P.O. messenger between the ghettos, as was Lisa Magon. Chaika is now a member of the Israeli Knesset. Abba Kovner passed away recently.

The F.P.O. and the partisans operated under the most terrible conditions. Their own Jewish population was being starved; they lived in constant terror. The local non-Jewish population was uninterested or hostile. The Nazi policy of everyone being responsible for everyone else's acts put a moral burden on their actions, as we mentioned before. But still, they found the courage to fight back.

Vilna, the Jerusalem of Lithuania is no more, but we can remember and become aware of what happened there.

Documents Showing Plans and Implementation of Resistance

SOURCE: Y. Arad, Y. Gutman, and A. Margoliot, *Documents on the Holocaust* (Jerusalem: Yad Vashem & Ahva Cooperative Press, 1981), pp. 296–304, 310–13, and 459–60. Reprinted with permission.

I.

The Discussion on Fighting Aims by the Activists of the Bialystok Members of the Dror Movement, February 27, 1943

Mordecai [Tenenbaum-Tamaroff]: It's a good thing that at least the mood is good. Unfortunately, the meeting won't be very cheerful. This meeting may be historic, if you like, tragic if you like, but certainly sad. That you people sitting here are the last *halutzim* in Poland; around us are the dead. You know what happened in Warsaw, not one survived, and it was the same in Bendzin and in Czestochowa,* and probably everywhere else. We are the last. It is not a particularly pleasant feeling to be the last; it involves a special responsibility. We must decide today what to do tomorrow. There is no sense in sitting together in a warm atmosphere of memories! Nor in waiting together, collectively, for death. Then what shall we do?

We can do two things: decide that when the first Jew is taken away from Bialystok now, we start our counter-*Aktion*. That nobody will go to the factories from tomorrow, that none of us are allowed to hide when the *Aktion* starts.

Everybody will be mobilized for the job. We can see to it that not one German leaves the ghetto, that not one factory remains whole. It is not impossible that after we have completed our task someone may by chance still be alive.

But we will fight to the last, till we fall. We can also decide to get out into the forest. The possibilities must be considered realistically. Two of our people went off today to prepare a place, but in any event military discipline will be in force after the meeting today. We must decide for ourselves now. Our daddies will not take care of us. This is an orphanage. There is one condition: our approach must be ideological, the ideas of the Movement must be our guide. Anyone who wishes, or believes or hopes that he has a real chance of staying alive and wants to make use of it — well and good. We will help him any way we can. Let everyone decide for himself whether to live or die. But together we must find a collective answer to our common question. As I do not want to impose my views on anybody, I will not come out with my one answer for the time being.

Yitzhak [Engelman]: We are today discussing two ways of dying. To move out into attack means certain death for us. The second way means death two or three days later. We must examine both ways, perhaps there is someting that could be done. As the exact details are not known to me, I would like to hear more from better informed comrades. If some comrades believe that they could stay alive, then we should think about it.

Hershl [Rosental]: . . . Here in Bialystok we are fated to live out the last act of this blood-stained tragedy. What can we do and what should we do? The way I see it the situation really is that the great majority in the ghetto and of our group are sentenced to die. Our fate is sealed. We have never looked on the forest as a place in which to hide, we have looked on it as a base for battle and vengeance.

But the tens of young people who are going into the forests now do not seek a battle-field there, most of them will lead beggars' lives there and most likely will find a beggar's death. In our present situation our fate will be the same, beggars all.

Only one thing remains for us: to organize collective resistance in the ghetto, at any cost; to let the ghetto be our Musa Dagh,** to write a proud chapter on Jewish Bialystok and on our Movement. . . .

Our way is clear: when the first Jew is taken away, the counter-*Aktion* will begin. If anyone succeeds in taking a rifle from one of the murderers and getting to the forest — fine. A young armed person can find his place in the forest. If we still have time left to prepare the departure to the forest, then it is a place for battle and revenge.

I have lost everything, all those close to me; and yet, subconsciously, one wants to live. But there is no choice. If I thought that there might be escape, not just for individuals, but for 50 or 60% of the ghetto Jews to survive, I would say that the way of the Movement should be to stay alive at all costs. But we are condemned to death.

Sarah [Kopinski]: Comrades! If it is a question of honor, we have already long since lost it. In most of the Jewish communities the *Aktionen* were carried out smoothly without a counter-*Aktion*. It is more important to stay alive than to kill five Germans. In a counter-*Aktion* we will without doubt all be killed. In the forest, on the other hand, perhaps 40 or 50% of our people may be saved. That will be our honor and that will be our history. We are still needed, we will yet be of use. As we no longer have honor in any case, let it be our task to remain alive.

Hanoch [Zelaznogora]: No illusions! We can expect nothing but death down to the last Jew. We have before us two possibilities of death. The forest will not save us, and the counter-*Aktion* will certainly not save us. The choice that is left us is to die with dignity. The outlook for our resistance is poor.I don't know whether we have the necessary means for combat. It is the fault of all of us that our means are so small, but that is in the past, we must make do with what we have. Bialystok will be liquidated completely like all the other Jewish cities. Even if the factories were exempted, their manpower left untouched in the first *Aktion*, nobody can believe now that they will be spared this time. Obviously the forest offers greater possibilities of revenge, but we must not go there to live on the mercy of the peasants, to buy food — and our lives — for money.

To go to the forest means to become active partisans, and for that one needs the proper weapons. The arms that we have are not suitable for the forest. If there is still time we should try to get arms and go to the forest. If the *Aktion* starts first, then we must respond when the first Jew is taken.

Chaim [Rudner]: There are no Jews left, only a few remnants have remained. There is no Movement left, only a remnant. There is no sense speaking about honor. Everyone must save himself as best he can. It does not matter how they will judge us. We must hide, go to the forest. . . .

Mordecai: If we want it sufficiently, and make it our aim, we could protect the lives of our people to the end, as long as Jews remain in Bialystok. I want to ask a drastic question: do those members who favor going to the "forest" think we should hide and not react during the coming *Aktion*, so as to escape into the forest later?

(Voices from all sides: No, not that!)

We have heard two opinions, from Sarah and Chaim on the one side, and from Hershl and Hanoch on the other. You decide. One thing is certain, we won't go off to the factories and pray to God there that they should take away the people in the streets in order that we may be saved. Nor will we watch from the factory windows when our comrades from another factory are taken away.

We can take a vote — Hershl or Chaim . . .

Shmulik [Zolty]: This is the first time in my life that I have taken part in a meeting on death. We are planning the counter-*Aktion* not in order to write history but to die an honorable death, as befits a young Jew at this time . . . Now about the *Aktion*. All our experience teaches us that we can have no confidence in the Germans despite their promises that the factories would be safe, and that only those who are not working will be taken away, etc. Only with the aid of deception and confusion did they succeed in taking thousands of Jews to slaughter. But despite all that we have a chance of surviving the *Aktion* alive and safely.

Everybody is playing for time, and we must do the same. In the short time that is left to us we must work to improve our weapons, which are at present poor and small in number.

We must also do what we can as regards the forest, where we can fulfill a double task. I don't want to be misunderstood and have the fact that we hid during the *Aktion* judged as cowardice.

No, no, no! Man's instinct to live is so great that we must consider our self-interest first here. I don't care if others go in our stead. We have a much better claim to life than others, and by right.

We have an aim in life — to stay alive at all costs. We were brought here from Vilna because there was a threat of total liquidation there and some witnesses must stay alive. For that reason, if there is not to be total liquidation here, we must wait and try to gain time. But if there is to be liquidation let all join in the counter-*Aktion*, and let me die with the Philistines. . . .

Ethel [Sobol]: Practically speaking, if an *Aktion* should take place within the next few days then there is only one way left open to us, to start the counter-*Aktion*. But if we should have more time at our disposition then we should think in the direction of getting away to the forest.

I hope I will be able to carry out the duties that will be imposed on us. Perhaps, in the course of events I will find myself stronger. I am determined to do everything that needs to be done.

Hershl was right when he said that we are starting out on a desperate move. Whether we want it or not, our fate is already sealed. It only remains for us to decide between one kind of death and another. I am calm and cool.

Mordecai: The opinion of the comrades is clear — we should do everything to get out as many people as possible to join the partisans' battle in the forest. Everyone of us who is in the ghetto when the *Aktion* begins must move as soon as the first Jew is taken. There can be no bargaining with us over life; one must understand the situation as it is.

The most important thing of all is to maintain until the end the character and pride of the Movement.

Yad Vashem Archives, M – 11/7

*This estimate is the result of lack of information on what happened in Warsaw. In the deportation that took place in Warsaw in January, the Jewish Fighting Organization lost only part of its people. The information on Bendzin and Czestochowa is also based on incomplete knowledge of the situation.

**The reference is to the book by F. Werfel, *The Forty Days of Musa Dagh*, which describes the mass murder of the Armenians by the Turks during World War I.

II.
Call to Resistance by the Jewish Fighting Organization in the Warsaw Ghetto, January 1943

To the Jewish Masses in the Ghetto

On January 22, 1943, six months will have passed since the deportations from Warsaw began. We all remember well the days of terror during which 300,000 of our brothers and sisters were cruelly put to death in the death camp of Treblinka. Six months have passed of life in constant fear of death, not knowing what the next day may bring. We have received information from all sides about the destruction of the Jews in the Government-General, in Germany, in the occupied territories. When we listen to this bitter news we wait for our own hour to come, every day and every moment. Today we must understand that the Nazi murderers have let us live only because they want to make use of our capacity to work to our last drop of blood and sweat, to our last breath. We are slaves. And when the slaves are no longer profitable, they are killed. Everyone among us must understand that, and everyone among us must remember it always.

During the past few weeks certain people have spread stories about letters that were said to have been received from Jews deported from Warsaw, who were said to be in labor camps near Minsk or Bobruisk. *Jews in your masses, do not believe these tales. They are spread by Jews who are working for the Gestapo.* The blood-stained murderers have a particular aim in doing this: to reassure the Jewish population in order that later the next deportation can be carried out without difficulty, with a minimum of force and without losses to the Germans. They want the Jews not to prepare hiding-places and not to resist. Jews, do not repeat these lying tales.

Do not help the [Nazi] agents. The Gestapo's dastardly people will get their just desserts. *Jews in your masses*, the hour is near. You must be prepared to resist, not to give yourselves up like sheep to slaughter. *Not even one Jew must go to the train. People who cannot resist actively must offer passive resistance, that is, by hiding.* We have now received information from Lvov that the Jewish Police there itself carried out the deportation of 3,000 Jews. Such things will not happen again in Warsaw. The killing of Lejkin proves it. Now our slogan must be:

Let everyone be ready to die like a man!

January 1943

Archiwum Zydowskiego Instytutu Historycznego w Polsce (Archives of the Jewish Historical Institute in Poland), ARII 333

III.
Call for Resistance by the Jewish Military Organization in the Warsaw Ghetto, January 1943*

We are rising up for war!

We are of those who have set themselves the aim of awakening the people. Our wish is to take this watchword to our people:

Awake and fight!

Do not despair of the road to escape!

Know that escape is not to be found by walking to your death passively, like sheep to the slaughter. It is to be found in something much greater: in war!

Whoever defends himself has a chance of being saved! Whoever gives up self-defense from the outset — he has lost already! Nothing awaits him except only a hideous death in the suffocation-machine of Treblinka.

Let the people awaken to war!

Find the courage in your soul for desperate action!

Put an end to our terrible acceptance of such phrases as:

We are all under sentence of death!

It is a lie!!!
We also were destined to live! We too have a right to life!
One only needs to know how to fight for it!
It is no great art to live when life is given to you *willingly!*
But there is an art to life just when they are trying to rob you of this life.
Let the people awaken and fight for its life!
Let every mother be a lioness defending her young!
Let no father stand by and see the blood of his children in silence!
Let not the first act of our destruction be repeated!
An end to despair and lack of faith!
An end to the spirit of slavery amongst us!
Let the tyrant pay with the blood of his body for every soul in Israel!
Let every house become a fortress for us!
Let the people awaken to war!
In war lies your salvation!
Whoever defends himself has a hope of escape!
We are rising in the name of the war for the lives of the helpless masses whom we seek to save, whom we must arouse to action! It is not for ourselves alone that we wish to fight. We will be entitled to save ourselves only when we have completed our duty! *As long as the life of a Jew is still in danger, even one, single, life, we have to be ready to fight!!!!*
Our watchword is:
Not even one more Jew is to find his end in Treblinka!
Out with the traitors to the people!
War for life or death on the conqueror to our last breath!
Be prepared to act!
Be ready!

Archiwum Zydowskiego Instytutu Historycznego w Polsce (Archives of the Jewish Historical Institute in Poland), ARII/333.

*The appeal is attributed to the Jewish Military Organization *(Zydowski Zwiazek Wojskowy — ZZW)*.

IV.

SS General Stroop on the Battles in the Warsaw Ghetto Revolt — Final Report from the German Battle Diary, April-May 1943

. . . In January 1943, the *Reichsführer SS*, on the occasion of his visit to Warsaw, ordered the SS and Police Leader *(SS-und Polizeiführer)* in the Warsaw District to *transfer to Lublin the armament factories and other enterprises of military value installed within the ghetto, including the labor force and machinery*. It proved to be rather difficult to carry out this order, since both the managers of the enterprises and the Jews resisted this transfer in every conceivable way. The SS and Police Leader therefore decided to carry out the transfer of the enterprises forcibly in the course of a *Grossaktion* (major *Aktion*), which was to have been carried out in the course of three days. The preparations and military orders for this *Grossaktion* had been completed by my predecessor.* I myself arrived in Warsaw on April 17, 1943, and took over command of the *Grossaktion* at 8 o'clock, after the *Aktion* itself had [already] started at 6 o'clock on the same day . . .

Es gibt keinen
jüdischen Wohnbezirk
— in Warschau mehr!

"There Is No Longer a Jewish Residential Quarter in Warsaw," the heading on the first page of SS General Stroop's reports on the suppression of the revolt in the Warsaw Ghetto

The number of Jews brought out from the houses and held during the first few days was relatively small. It proved that the Jews were hiding in the sewer canals and in specially constructed bunkers. Where it had been assumed during the first days that there were only isolated bunkers, it proved in the course of the *Grossaktion* that the whole ghetto had been systematically provided with cellars, bunkers and passage ways. The passages and bunkers all had access to the sewers. This enabled the Jews to move underground without interference. The Jews also used this network of sewers to escape underground into the Aryan part of the city of Warsaw. There were constant reports that Jews were attempting to escape through the sewer holes . . . How far the Jews' precautions had gone was demonstrated by many instances of bunkers skillfully laid out with accommodation for entire families, facilities for washing and bathing, toilets, storage bins for arms and ammunition and large food reserves sufficient for several months. There were different bunkers for poor and for rich Jews. It was extremely difficult for the task forces to discover the individual bunkers owing to camouflage, and in many cases it was made possible only through betrayal on the part of Jews.

After a few days it was already clear that the Jews would under no circumstances consider voluntary resettlement, but were determined to fight back by every means and with the weapons in their possession. Under Polish-Bolshevik leadership so-called fighting units were formed which were armed and paid any price asked for available arms. . . .

. . . While at first it had been possible to capture the Jews, who are ordinarily cowards, in considerable numbers, the apprehending of the bandits** and Jews became increasingly difficult in the second half of the *Grossaktion*. Again and again, fighting units of 20 to 30 or more Jewish youths, 18 to 25 years old, accompanied by corresponding numbers of females, renewed the resistance. These fighting units were under orders to continue armed resistance to the end and, if necessary, to escape capture by suicide.

One such fighting unit succeeded in climbing out of the sewer through a manhole in so-called Prosta [Street] and to get on to a truck and escape with it (about 30 to 35 bandits) . . . ***

During the armed resistance females belonging to the fighting units were armed in the same way as the men; some were members of the He-Halutz Movement. It was no rarity for these females to fire pistols with both hands. It happened again and again that they kept pistols and hand-grenades (Polish "egg" grenades) hidden in their bloomers up to the last moment, in order to use them against the men of the *Waffen*-SS [military unit of the SS], Police and Wehrmacht.

The resistance offered by the Jews and bandits could be broken only by the energetic, tireless deployment of storm-patrols night and day. *On April 23, 1943, the Reichsführer SS, through the Higher SS and Police Führer for the East, in Cracow, issued the order that the Warsaw ghetto be combed out with maximum severity and ruthless determination.* I therefore decided to carry out the total destruction of the Jewish quarter by burning down all residential blocks, including the blocks attached to the armament factories. One by one the factories were systematically cleared and then destroyed by fire. Almost always the Jews then emerged from their hiding places and bunkers. Not rarely, the Jews stayed in the burning houses until the heat and fear of being burned to death caused them to jump from the upper floors after they had thrown mattresses and other upholstered objects from the burning houses to the street. With broken bones they would then try to crawl across the street into buildings which were not yet, or only partially, in flames. Often, too, Jews changed their hiding places during the night, by shifting into the ruins of buildings already burned out and taking refuge there until they were found by one of the shock troop units. . . .

Only as a result of the unceasing and untiring efforts of all forces did we succeed in capturing altogether 56,065 Jews, i.e., definitely destroying them. To this figure should be added Jews who lost their lives in explosions, fires, etc., the number of which could not be definitely established. . .

Warsaw, May 16, 1943

The SS and Police Leader in the Warsaw District,
Stroop, SS *Brigadefuhrer* and Major General of Police

PS-1061

*SS and Police Leader in the Warsaw District, *Oberfuhrer* von Sammern-Frankenegg.

**This was the word used by the Germans for partisans and armed underground fighters.

***The reference is to a group of the Jewish Fighting Organization which escaped through a sewer in Prosta Street on the Aryan side of the city on May 10, 1943.

V. Proclamation by the F.P.O. Calling for Revolt in Vilna, September 1, 1943

Jews, Prepare for Armed Resistance!

The German and Lithuanian hangmen have reached the gates of the ghetto. They will murder us all. They will take us, group by group, through the gates.

That is how they took them in their hundreds on the Day of Atonement.

That is how they took them at the time of the White, the Yellow and the Pink papers.**

That is how they took our brothers, sisters, fathers, mothers, our children.

That is how they took tens of thousands away to their death.

But we will not go!

We will not let them take us like animals to slaughter.

Jews, prepare for armed resistance!

Do not believe the false assurances of the murderers, do not believe the words of the traitors. Whoever is taken through the gate of the ghetto has only one road ahead — Ponary. *And Ponary is death.*

Jews, we have nothing to lose. Death is certain. We can still believe that he will survive when the murderers kill systematically? The hand of the hangman will reach out to each of us. Neither hiding nor cowardice will save lives.

Only armed resistance can save our lives and honor.

Brothers, it is better to fall in battle in the ghetto than to be led like sheep to Ponary.

Know that in the ghetto there is an organized Jewish force which will rise up with arms in its hands.

Rise up for the armed resistance!

Don't hide in the *malines*. You will fall there like mice in the hands of the murderers.

Jewish masses

Out into the streets!

Those who have no arms get hold of an axe.

Thos who haven't an axe take hold of an iron bar or a cudgel!

— For our murdered children.

— For our parents.

— For Ponary.

Strike the murderers!

In every street, in every yard, in every room, within the ghetto and outside the ghetto.

Strike the dogs!

Jews, we have nothing to lose. *We can save our lives only if we kill the murderers.*

Long live liberty! Long live armed resistance!

Death to the murderers!

Command Staff
United Partisans Organization — F.P.O.
(Fareinikte Partizaner Organizatsie)
Vilna Ghetto
September 1, 1943

Moreshet Archives, D. 1.382.

**Documents of various types that were distributed in the ghetto.

Lesson 8: Rescue

I. Instructional Objectives

A. The student will discuss examples of moral decisions made during the Holocaust and the reasons for those decisions.

B. The student will prepare a chart and record the names of survivors they have met, heard about, or read about and will list reasons for the survival in the appropriate columns.

C. The student will learn about the various forms of resistance and the difficulties involved in resistance during the Holocaust.

D. The student will learn that apathy by individuals and nations was very powerful in the fate of the European Jew and that human behaviors of ordinary citizens were both noble and base.

E. The student will recognize the courageous role of the Righteous Gentiles during the Holocaust.

II. Instructional Materials

A. *Courage to Care*, a 28-minute film that focuses on the courage and sensitivity of Righteous Gentiles who saved Jews during the Holocaust.

B. Teacher Guide to *Courage to Care*

C. Map — The Righteous Among the Nations, 1939-1945

III. Procedures

A. Provide a brief introduction to *Courage to Care* using the Teacher Guide.

B. Show *Courage to Care* and discuss the film using the discussion questions included in the Teacher Guide.

C. Assign as homework the Questions on Trials included in the instructional materials for Lesson 9. Also assign the following readings as homework for Lesson 9:

1. Allied Document, excerpt from the opening statement for the U.S.A. at the Nuremberg War Crimes Trials, by Robert H. Jackson, representative and chief counsel for the U.S.A.
2. Notice of Charge Against Adolf Eichmann

IV. Supplementary Materials

A. The Rescue in Denmark, by Ralph Cohen

B. Teacher Guide to The Rescue in Denmark

C. Eyewitness Accounts of Danish Jews' Situations

Teacher Guide to *Courage to Care*

SOURCE: Sister Carol Rittner, R.S.M., and Sondra Myers, executive producers, "Teacher's Guide for *Courage to Care*" (New York: Anti-Defamation League of B'nai B'rith), p. 5. Permission granted to reproduce, in whole or in part, from the Anti-Defamation League of B'nai B'rith.

1. Introduction

The Holocaust cannot be studied without an examination of human values and behavior. We need to think about and discuss whether people had choices and, if so, what these choices were and why they were made. This powerful film is an excellent introduction to a study of human behavior by ordinary people who refused to succumb to the Nazi plan of genocide.

(High school teachers should avoid over-simplified explanations about the Holocaust. They should encourage students to participate in thoughtful discussions in which the students examine the history of anti-Semitism in Europe; the existence of anti-Semitism in America; and the behavior toward the Jews of people conquered by the Nazis, of neutral countries, of world leaders, and of heads of state. It is important that students examine the behaviors, complex values, and ethical choices that permitted some people to assist Jews at great personal risk to themselves and their families while others supported the Nazis or were apathetic toward the treatment of Jews during the Holocaust.)

2. Discussion Questions

a. Why did people risk their lives to save Jews in Nazi Europe?
b. What factors enter into people making difficult ethical decisions?
c. How do people behave under stress? What are their physical and mental reactions? Share a personal experience that shows how you behave under stress.
d. Why were the Jews vulnerable to mass murder?
e. Are minorities in other countries as vulnerable? Give reasons for your answer.
f. Explain the concept of brotherhood. Was this concept operational in any of the European countries during World War II?
g. What steps would need to be taken to develop the concept of brotherhood in any nation?
h. Compare the responses of Marion Pritchard, killer of the Dutch policeman, who said, "I'd do it again," and Mme. Troeme who said, "Do not plan for revenge." Which position do you believe was correct? Explain your answer.
i. Discuss the following statements that were made by various narrators as to why acts of courage occurred:

Emanuel Taney, M.D., was left in a monastery by his parents, was forced to escape, and was saved by a village elder. "It took a unique person who had a deep-seated conviction, maybe not [one who was] articulate, but people had to do it because they were that kind of people."

Mme. Magda Troeme was the widow of Pastor Andre Troeme whose church and home in Le Chambon-sur-Lignon were temporary havens for Jews. "There was not time to reflect. I had to solve it immediately. No time to make a decision. In your lifetime, you need a kind of courage in your life, a kind of decision of your own. It's not about other people but about yourself." In response to her son's threat that he would revenge when he was older, she said, "If you do such a thing, someone else will revenge against you. That is why we must never finish [assisting Jews].

Marion Pritchard, after witnessing Nazi officers throwing small children from an orphanage into a truck, offered a hide-out for a Jewish family in a country house near Amsterdam. She subsequently killed the Dutch police officer who discovered the secret. "We all should have done something and we didn't, and it gets in your way the rest of your life."

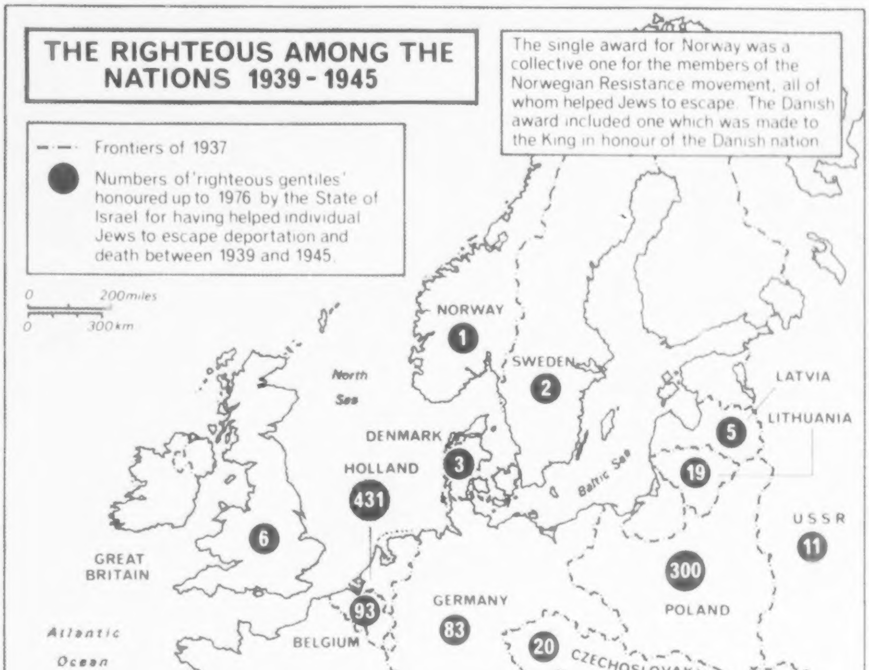
Irene Opdyka, a housekeeper in Poland for a German major, hid 12 Jews in the cellar of the villa in which the major lived. When apprehended, Irene said, "I know only one thing. They are my friends. I did have to do it. I don't have a home to take them to. I don't have a family. Forgive me. I will do it again."

"No one has the right to kill and murder because of religion or race."

The German major whose duty was to kill Irene as an example to collaborators, but didn't, said, "Look, I cannot do that to you. I cannot just let you die."

j. In the film, Emanuel Tanev, a Jewish survivor, states that, for a Jew to survive the Holocaust, one needed a tremendous will to survive, to be resourceful, and to have many people to help you (some of whom you never know). Keeping these three categories in mind, make a chart titled "Escape from the Holocaust." Divide the chart into three columns: "Will to Live," "Resourcefulness," and "Help from Other People." As you hear and read about survivors of the Holocaust, write their names in the appropriate column and include the events that fill their experience. At the end of a designated time limit, determine if your chart supports Tanev's three requirements for Jews to survive the Holocaust.

SOURCE: Martin Gilbert, *The Holocaust* (New York: Hill and Wang, 1985), p. 50. Copyright © 1985 by Martin Gilbert. Reprinted by permission of Hill and Wang, a division of Farrar, Straus and Giroux, Inc.



THE RIGHTEOUS AMONG THE NATIONS 1939 - 1945

The single award for Norway was a collective one for the members of the Norwegian Resistance movement, all of whom helped Jews to escape. The Danish award included one which was made to the King in honour of the Danish nation.

- ─ · ─ Frontiers of 1937
- ● Numbers of 'righteous gentiles' honoured up to 1976 by the State of Israel for having helped individual Jews to escape deportation and death between 1939 and 1945.

0 200 miles
0 300 km
NORWAY 1
SWEDEN 2
LATVIA
LITHUANIA
5
19
North Sea
DENMARK 3
HOLLAND 431
Baltic Sea
USSR 11
6
GREAT BRITAIN
300
POLAND
93
BELGIUM
GERMANY 83
Atlantic Ocean
20 CZECHOSLOVAKIA
15
AUSTRIA
22 HUNGARY
PORTUGAL
FRANCE 103
RUMANIA 6
34
12 YUGOSLAVIA
1
1
SPAIN
ITALY
BULGARIA 7
GREECE 16
Mediterranean Sea

On 19 August 1953 the Israeli Parliament passed a law making it the duty of the State of Israel to recognize the work done by non-Jews in saving Jewish lives during the war. An expression of honour was awarded, in the name of the Jewish people, to every non-Jewish person or family who had risked their lives to save Jews. Evidence of such action has to come initially from one of those who was actually saved; the evidence is then examined by a committee of eighteen judges and experts.

At the national Holocaust memorial, known as "Yad Vashem", in Jerusalem, an "avenue of the righteous" was begun 1962, where each non-Jew who is honoured plants a tree, or has a tree planted in his or her name.
This map shows the number of "righteous gentiles" honoured between 1962, when the first tree was planted, and 31 July 1976.
By late 1977, a further 1,500 cases were under examination, and new cases were coming forward every day.

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The Rescue in Denmark

by Ralph Cohen

SOURCE: Ralph Cohen, "The Rescue in Denmark," *Jewish Points of Interest: Denmark — You'll Love It*, a travel guide (Copenhagen, Denmark: Danish Tourist Board, 1983), pp. 2 ff. Reprinted with permission.

In the late Summer of 1943, the Holocaust had already consumed the lives of millions of Jews and others whom the Nazis deemed undesirable. It continued to rage unchecked in those countries occupied by the Nazis or under their domination — with the singular exception of Denmark.

In that small country, some 7,000 Jews, less than two per thousand of the population, still lived relatively normal lives, went about their daily business unmolested and walked the streets with nothing to distinguish them from their fellow Danes — all this despite the fact that Denmark had been under German occupation for over three years.

While most were unaware of it, they were in grave jeopardy. Their very existence was a growing aggravation and a challenge to those Nazis like Adolf Eichmann who were determined to carry out the annihiliation which was Hitler's final solution to "the Jewish problem".

During September of that year, despite the opposition of other Germans, these elements were given a free hand to wipe out this Danish anomaly once and for all. Special Kommando units were organized by the Gestapo to round up the Jews on Rosh Hashanah — October 1 that year — when they would be conveniently found in synagogues or at home and ships were dispatched across the Baltic to carry them off to concentration camps in Germany.

At that point, the miracle occurred. Thanks to a warning passed to the Danish authorities by the German shipping attache, Georg Ferdinand Duckwitz, when the Kommandos called, the Jews had vanished. Overnight they had been hidden in the homes of friends, in basements and attics, churches, hospitals and schools. And by the end of the month, all but about 500 had been transported across the Oresund Strait by boat to safe haven in Sweden, in a spontaneous popular rescue effort involving Danes of every kind and condition. All risked their lives in the effort; some lost them.

The escape routes for the Jews became highways for couriers and resistance fighers, some of whom moved on to Britain while others stayed in Sweden together with many Jewish refugees to organize official Danish forces which returned to Denmark when the Germans capitulated in May, 1945.

With them, the Jews of Denmark also returned from Sweden and even from Theresienstadt to resume their places as Danes in a free and democratic Denmark.

Even those who could not escape and were carried off to a concentration camp at Theresienstadt were given support from Denmark and when the war ended, 425 of them survived to return home.

The Rescue in Denmark has become one of the brightest legends of our time. The actual story is far from simple. Volumes of historical study and popular fiction have been devoted to it. That it happened at all is due in part to Germans who opposed the policy for reasons of conscience as well as expediency, and in part to the welcoming attitude of the Swedes.

But in the final analysis, it was possible because of the Jewish experience through three centuries of Danish history and what the principal historian of the Rescue, Leni Yahil, has called, "the special character and moral stature of the Danish people and their love of democracy and freedom".

Teacher Guide to The Rescue in Denmark

1. Introduction

   Many bystanders did nothing to help the Jews. In many situations, they even aided the Nazis in persecuting them. However, some people did help. The film *Courage to Care* presents evidence of Righteous Gentiles who risked their lives and the lives of their families to save the Jews.

   Many countries did little or nothing to help. The United States, for example, turned away ships full of Jews desiring immigration. One of the most famous of these ships was the *St. Louis*. Denmark, however, refused to follow the other nations' examples. Led by their king, the Danes actively aided the Jews. The Rescue in Denmark provides evidence of these life-saving efforts.

2. Discussion Questions
   a. Why did the Gestapo plan to round up Danish Jews on Rosh Hashanah, October 1, 1943?
   b. What was the role George Ferdinand Duckwitz played in the Danish rescue?
   c. On a map, trace the routes used that enabled Jews to escape.
   d. How did the Danes combat anti-Semitism in the 1930s and 1940s?
   e. Why do you think Denmark rescued most of the Danish Jews and saved them from the Holocaust?
   f. Many people were apathetic to the Jewish plight. Is there any relationship between apathy and anti-Semitism? Give reasons for your answer.
   g. It has been said that "the leadership of a country sets the tone." In what way did the leadership set the tone for resistance in Denmark?
   h. Compare the leadership of Denmark with the leadership in other European countries, in neutral countries, and in the Allied countries.

Eyewitness Accounts of Danish Jews' Situations

SOURCE: *Jewish Points of Interest: Denmark — You'll Love It*, a travel guide (Copenhagen, Denmark: Danish Tourist Board, 1983), pp. 2 ff. Reprinted with permission.

I. Eyewitness Account by Hans Hedtoft, former Danish Social Democratic Prime Minister

During most of the occupation I kept in contact with Duckwitz, who was employed by the German Embassy in Copenhagen as a shipping expert. On 28 September 1943 he called on me. Now the accident will happen he said. It is planned in every detail, your unfortunate Jewish compatriots which the Gestapo will find, are to be deported to an unknown fate. His face was white with indignation and shame. All I did was thank him for the message and Duckwitz left. My friends and I distributed the tasks among us. Through an illegal connection we persuaded the police to make cars available and then drove in all directions in the city. First I drove to the president of the Jewish Community, a Supreme Court lawyer C. B. Henriques. I shall never forget this meeting with the leader of the Danish Jews. I asked to speak to him in private. Once we were alone I told him in my excitement, "Henriques, a great accident is about to happen. The dreaded round up of the Jews in Denmark will be with us soon. In the late evening of October 1 and the early morning of October 2, the Germans will be looking for the Jews in their homes and then take them to ships in the park. You must immediately do everything you can to warn every Jew in the city. Of course we are prepared to help you in every respect." The reaction of Mr. Henriques was not what I had expected. He said only two words, "You lie." It took me sometime before I had convinced him I was speaking the truth. "I cannot understand that it is true," he said repeatedly, in desperation.

II. Eyewitness Account by Chief Rabbi Bent Melchior of the Jewish Community in Copenhagen

The day was Tuesday, 28 September 1943. Soon the evening curfew, resulting from the state of emergency, would enter into effect. This was when a lady rang our doorbell. She was a secretary in the Danish Social Democratic Party and gave us the message that Friday night the Germans would arrest all the Danish Jews. Something was said to the effect that among the Germans in Denmark there was a precision to this operation so it might perhaps be possible to return after a few weeks, but first and foremost, the message must be disseminated so that no Jews would be at home on Friday. Wednesday evening was Rosh Hashanna, The Jewish New Year. Therefore a special service was held in the Copenhagen synagogue Wednesday morning. At an especially poignant moment during the service my father interrupted the prayer and told us what we could expect and what we now had to do. Up until then my father had firmly rejected all rumors of arrests of the Danish Jews so people now understood that he was serious and they parted shaking hands in silence. On the way home we heard a whistling milk delivery doing his rounds with his bottles. My father said to us "Boys, how can anybody feel like whistling on a day like today?"

III. Eyewitness Account by Ralph Oppenheim, former prisoner of the Concentration Camp Theresienstadt

On the 13th of April 1945 a rumor began to spread like a prairie fire through our camp that Swedish Red Cross buses had arrived in Theresienstadt in order to liberate the Danish Jews. At first nobody dared to believe it. To escape alive was that which everybody had been hoping for and speculating about during the 18 months of captivity and which was what had made people endure what seemed unendurable.

There had been any number of rumors about liberation before but everytime our hopes had been dashed. Many had left Theresienstadt, among them thousands of children only to be deported to the east to the other concentration camps and reasonably compelling rumors had reached us about the fates they had suffered. Incredible as it seemed the rumor about the Swedish buses was never-the-less true. After 36 hours of waiting with other prisoners we were shown to our seats by civilized, friendly Scandinavian rescuers. SS commandant Rohm carefully checked that the prisoners leaving the camp had removed the Yellow star of David from their clothes. Inside the camp the punishment for not wearing this symbol in a clearly visible place was a sound beating with sticks. He and his staff of murderous criminals were eager to make a good impression and were interested in having a look inside the buses, but an officer from the Red Cross stopped them from going inside with single word: extraterritorial. Our rejoicing would have been complete had it not been for the many dead we had left in the Small Fortress and the many half dead persons we had to leave in the camp. At the gate the SS people had ordered the prisoners band to drive up and play music for a happy occasion.

Several of the players were unable to hold back their tears now that the Danish Jews, the only national group which had never been forgotten by their home country, were going away. What fate awaited those who had to remain in the hands of the Nazis until they were liberated?

Lesson 9: Trials

I. Instructional Objectives

A. The student will recognize events that led to the Nuremberg War Crimes Trials.
B. The student will experience the court's response to Nazi crimes.
C. The student will identify the major Nazi war criminals and their crimes.
D. The student will explore legal responses to the Holocaust after the Nuremberg Trials.
E. The student will discuss the appropriateness of these responses.

II. Instructional Materials

A. Questions on Trials
B. Allied Document, excerpt from the opening statement for the U.S.A. at the Nuremberg War Crimes Trials, by Robert H. Jackson, representative and chief counsel for the U.S.A.
C. Notice of Charge Against Adolf Eichmann
D. Teacher Guide to *The Nuremberg Trials*
E. *The Nuremberg Trials*, a 26-minute documentary on the Nuremberg War Crimes Trials
F. Worksheet on the Nuremberg War Crimes Trials

III. Procedures

A. Discuss the students' responses to the Questions on Trials.
B. Provide a brief introduction to *The Nuremberg Trials* using the Teacher Guide.
C. Show the film *The Nuremberg Trials*.
D. Have students complete the Worksheet on the Nuremberg War Crimes Trials and discuss their responses.
E. Assign as homework for Lesson 10 the First Person Accounts of the Holocaust.

IV. Supplementary Materials

A. Any news clippings or other accounts from current events on war criminals and/or legal action against war criminals. The teacher may accumulate these materials for use with this and future units on the Holocaust.

Questions on Trials

1. Should Nazi criminals have been brought to trial?

2. Should there be a statute of limitation on their crimes?

3. What court, if any, should bring the accused to trial?

4. What types of punishment, if any, seem most appropriate?

Allied Document

SOURCE: Robert H. Jackson, *The Nuremburg Case* (New York: Alfred A. Knopf, 1947), pp. 31–32.

From the opening statement for the United States of America at the Nuremberg War Crimes Tribunal, by Robert H. Jackson, Representative and Chief of Counsel for the United States of America, November 21, 1945.

This Tribunal, while it is novel and experimental, is not the product of abstract speculations nor is it created to vindicated legalistic theories. This inquest represents the practical effort of four of the most mighty of nations, with the support of fifteen more, to utilize International Law, to meet the greatest menace of our times — aggressive war. The common sense of mankind demands that law shall not stop with the punishment of petty crimes by little people. It must also reach men who possess themselves of great power and make deliberate and concerted use of it to set in motion evils which leave no home in the world untouched. It is a cause of this magnitude that the United Nations will lay before Your Honors.

In the prisoners' dock sit twenty-odd broken men. Reproached by the humiliation of those they have led almost as bitterly as by the desolation of those they have attacked, their personal capacity for evil is forever past. It is hard now to perceive in these miserable men as captives the power by which, as Nazi leaders, they once dominated much of the world and terrified most of it. Merely as individuals, their fate is of little consequence to the world.

What makes this inquest significant is that these prisoners represent sinister influences that will lurk in the world long after their bodies have returned to dust. They are living symbols of racial hatreds, of terrorism and violence, and of the arrogance and cruelty of power. They are symbols of fierce nationalisms and of militarism of intrigue and warmaking which have embroiled Europe generation after generation, crushing its manhood, destroying its homes, and impoverishing its life. They have so identified themselves with the philosophies they conceived and with the forces they directed that any tenderness to them is a victory and an encouragement to all the evils which are attached to their names. Civilization can afford no compromise with the social forces which would gain renewed strength if we deal ambiguously or indecisively with the men in whom these forces now precariously survive.

What these men stand for we will patiently and temperately disclose. We will give you undeniable proofs of incredible events. The catalogue of crimes will omit nothing that could be conceived by a pathological pride, cruelty, and lust for power. These men created in Germany, under the "Fuehrerprinzip," a National Socialist despotism equal only to the dynasties of the ancient East. They took from the German people all those dignities and freedoms that we hold natural and inalienable rights in every human being. The people were compensated by inflaming and gratifying hatreds towards those who were marked as "scapegoats." Against their opponents, including Jews, Catholics, and free labor, the Nazis directed such a campaign of arrogance, brutality, and annihilation as the world has not witnessed since the pre-Christian ages. They excited the German ambition to be a "master race," which, of course, implies serfdom for others. They led their people on a mad gamble for domination. They diverted social energies and resources to the creation of what they thought to be an invincible war machine. They overran their neighbors. To sustain the "master race" in its warmaking they enslaved millions of human beings and brought them into Germany, where these hapless creatures now wander as "displaced persons." At length bestiality and bad faith reached such excess that they aroused the sleeping strength of imperiled civilization. Its united efforts have ground the German war machine to fragments. But the struggle has left Europe a liberated yet prostrate land where a demoralized society struggles to survive. These are the fruits of the sinister forces that sit with these defendants in the prisoners' dock.

Notice of Charge Against Adolf Eichmann

SOURCE: "Transcript of the Trial in the Case of the Attorney General of the Government of Israel v. Adolf, son of Adolf Karl Eichmann, in the District Court of Jerusalem, Criminal Case no. 40/61" (Washington, D.C., Microcard Editions, 1962).

In the District Court of Jerusalem
The Attorney General
v.
Adolf, The Son of Adolf Karl Eichmann
Aged 54, at present under arrest

Adolf Eichmann is hereby charged as follows:

FIRST COUNT
Nature of Offense: Crime against the Jewish people under section 1.a. of the Nazi and Nazi collaborator law, 1950, and section 23 of the criminal code ordinance, 1936
Specifics of Offense:
  a. Killing millions of Jews while responsible for the execution of the Jews.
  b. Together with others, securing the extermination of the Jews.

SECOND COUNT
Nature of Offense: Same as above
Specifics of Offense:
  a. Placing millions of Jews in unsuitable living quarters
  b. Intending to destroy Jewish people

THIRD COUNT
Nature of Offense: Same as above
Specifics of Offense:
  a. Causing physical and mental harm to millions of Jewish people

FOURTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
  a. Devising methods for the prevention of childbirth among the Jews

FIFTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
  a. Committing acts of inhumanity in Nazi-occupied territory

SIXTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
  a. Persecuting Jews on racial, religious, and political grounds

SEVENTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
  a. Looting of Jewish residences

EIGHTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
a. Causing deportation of Jews

NINTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
a. Causing deportation of 1/2 million Poles

TENTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
a. Causing deportation of 14,000 Czechs

ELEVENTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
a. Deporting 10,000 Gypsies

TWELFTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
a. Murdering the residents of Lidice, Czechoslovakia

THIRTEENTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
a. Being a member of the Nazi party

FOURTEENTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
a. Being a member of Sicherheitsdienst der Reichsführers (SD)

FIFTEENTH COUNT
Nature of Offense: Same as above
Specifics of Offense:
a. Being a member of the Geheime Staatspolizei (Gestapo)

This Notice of Charge was handed to Counsel for the accused on February 1, 1961, and he waived his right to a preliminary trial.

Jerusalem, this fifth day of Adar, 5721 (Feb. 21, 1961)
Gideon Hausner
Attorney General

Teacher Guide to *The Nuremberg Trials*

Introduction

After the war, the world responded to the crimes of the Holocaust by convening the Nuremberg War Crimes Tribunal on November 21, 1945. In the face of 17,000 pages of testimony, nearly 3,000 tons of documents written by Nazi leaders, and over 5,000 photographs of ghettos, deportations, camps, crematoria, and mass graves, the accused said that they were following orders or knew nothing of the events.

In the fall of 1946, the Nuremberg Tribunal gave its verdict. A number of top Nazis were sentenced to death while others were imprisoned. However, not everyone responsible was punished. ◆

Since 1946 other accused Nazis have been captured. Klaus Barbie, for example, was returned to Europe to stand trial in 1978. The United States created the Office of Special Investigation to track down accused Nazi criminals. Adolf Eichmann was found guilty in a trial in the early 1960s in Israel and was executed. John Demjanjuk was put on trial in Israel in 1987-88 for acts he was accused of committing in the Treblinka concentration camp. He is now appealing the guilty verdict. Thus, the legacy of the Nuremberg Tribunal continues.

Worksheet on the Nuremberg War Crimes Trials

The four counts of the indictment were:

1. Common Plan or Conspiracy
2. Crimes against Peace
3. War Crimes
4. Crimes against Humanity

Defendants	Charge	Verdict	Sentence
Wilhelm Frick Reich Minister of the Interior and Director of the Central Office for all Occupied Territories "The whole indictment rests on the assumption of a fictitious conspiracy."			
Walter Funk Press Chief, later Minister of Economics "I have never in my life done anything which could contribute to such an indictment. If I have been made guilty of the acts which stand in the indictment, through error or ignorance, then my guilt is a human tragedy, and not a crime."			
Hjalmar Schacht Reich Minister of Economics and President of the Reichsbank "I do not understand at all why I have been accused."			
Karl Doenitz Comander in Chief of the Germany Navy "None of these indictment counts concerns me in the least — typical American humor."			
Erich Raeder Admiral of the German Navy			

Defendants	Charge	Verdict	Sentence
Baldur Von Schirach Reich Governor and Leader of Youth "The whole misfortune came from racial politics."			
Fritz Sauckel Reich Governor and General in the SS "The terrible happenings in the concentration camps have shaken me deeply."			
Alfred Jodl Army General and Chief of Staff to General Keitel "I regret the mixture of justified accusations and political propaganda."			
Martin Bormann Chief of Staff to Rudolf Hess and Hitler's secretary Bormann disappeared and has never been found. He is reputed to be in South America.			
Franz Von Papen Reich Vice-Chancellor and Ambassador in Vienna and Turkey			
Arthur Von Seyss-Inquart Deputy Governor General of occupied Poland and the Netherlands "Last act of the tragedy of the second World War, I hope."			
Albert Speer Reich Minister for Armament and Munitions "The trial is necessary. There is a common responsibility for such horrible crimes . . . even in an authoritarian system."			

Defendants	Charge	Verdict	Sentence
Konstantin Von Neurath Foreign Minister before Ribbentrop and Protector of Bohemia and Moravia "I was always against punishment without the possibility of a defense."			
Hans Fritzsche Director of Propaganda "It is the most terrible indictment of all times."			
Hermann Goering Chief of the Air Force (Luftwaffe), ranked second after Hitler "The victor will always be the judge, and the vanquished the accused."			
Rudolf Hoess Reich Minister Without Portfolio, ranked third after Goering "I can't remember."			
Joachim Von Ribbentrop Foreign Minister "The indictment is directed against the wrong people."			
Ernst Kaltenbrunner Head of the Security Police "I do not feel guilty of any war crimes; I have only done my duty as an intelligence organ."			
Wilhelm Keitel Army General and Chief of the German High Command "For a soldier, orders are orders."			
Alfred Rosenberg Nazi Party Leader for Ideology and Foreign Policy — Party Philosopher "I must reject an indictment for conspiracy."			

Defendants	Charge	Verdict	Sentence
Hans Frank Reich Minister without Portfolio — head of Government General in Poland "I regard this trial as a God-willed world court, destined to examine and put an end to the terrible era of suffering under Adolf Hitler."			
Julius Streicher Editor of *Der Sturmer*, an anti-Jewish newspaper and a favorite of Hitler "This trial is a triumph of World Jewry."			

CHAPTER 6

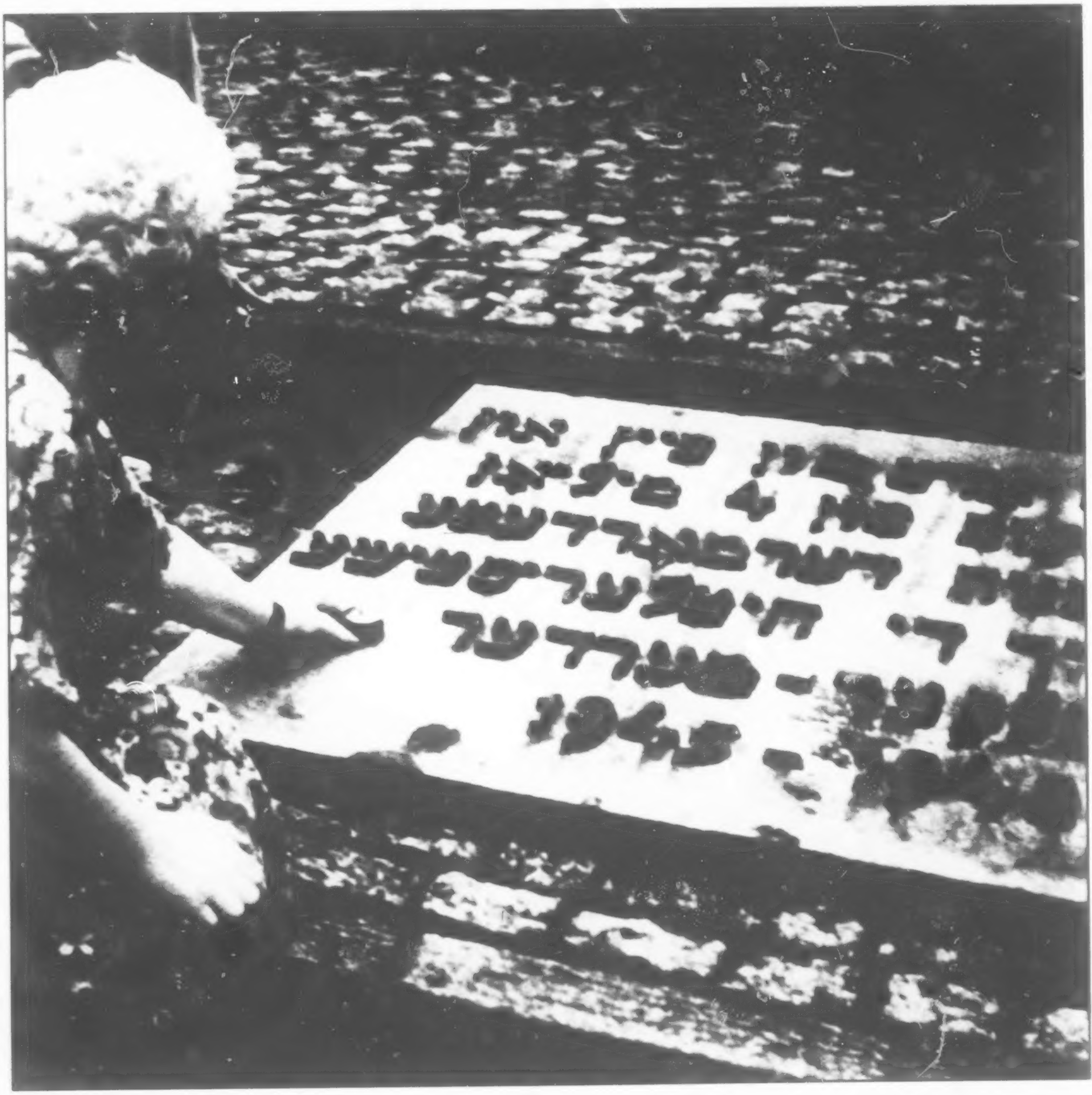
Meaning of the Holocaust in Today's World

במקום הזה עונו
בעינויים קשים ואכזריים
1940

CHAPTER

6

Meaning of the Holocaust in Today's World



CHAPTER

6

Meaning of the Holocaust in Today's World

Lesson 10: Survival and Renewal

I. Instructional Objectives

A. The student will recognize the affirmation of life by survivors.
B. The student will learn the importance of transmitting the lessons of the Holocaust.
C. The student will learn the response of children of the Holocaust to their parents, the survivors.
D. The student will recognize hate groups by their platforms, slogans, publications, and other statements.
E. The student will identify and recognize bigotry by seeing how the seeds of prejudice are planted.

II. Instructional Materials

A. First-Person Survivor Accounts of the Holocaust
B. 'Pushing' Her Young Audience to A Better Side, a newspaper article by Cynthia Dettelbach
C. Student Evaluation of the Holocaust Unit of Study

III. Procedures

A. Invite a survivor of the Holocaust to speak to the students. Refer to Dettelbach's article for a viewpoint on the merits of this activity.
B. Ask students to make mini-reports on the five accounts by survivors of the Holocaust.
C. Assign in class or as homework the Student Evaluation of the Holocaust Unit of Study.

IV. Supplementary Materials

A. The Legacy of the Holocaust Survivors
B. The Pledge of Acceptance of the Second Generation
C. The Holocaust: Three Views
D. Hate Groups

First-Person Survivor Accounts of the Holocaust

SOURCE: *Stark Jewish News*, May, 1984 (Canton, Ohio, 1984), pp. 15-16. Reprinted with permission.

Five survivors from Canton, Ohio, tell about their experiences as children during the Holocaust. Their stories focus on separation from home, labor camps, destruction of the Warsaw Ghetto, liberation, and journey to freedom.

I. In A Nazi Labor Camp

by Freda Bienenfeld

My home in Poland was a town called Stopnica, a comfortable place where my father, my mother, my sisters and I lived among many other Orthodox Jews. Though we heard stories of a war from our parents, they meant very little to as as children. The radio brought us reports of this man Hitler in Germany, telling us enough for us to realize he was no friend of the Jews. By 1939, it was clear that he was going to invade Poland, and that September I quickly learned what war meant and who Hitler was.

As we received news that towns closer and closer to Stopnica were being taken by the Germans, we hid in a basement. Without windows, we could not see out, but we could hear the heavy rumble of the German tanks, and the sharp clicking of Nazi boots — a sound that would be part of the next six years, and a sound that would haunt me in my dreams to this day. The boots came to the door of our hiding place and soldiers ordered us out. For the next two years we remained in our own home, living as best we could. We wore our armbands, obeyed the curfew and travel restrictions, and provided food and shelter for the displaced families that poured in from the countryside.

By 1942, the news brought by the displaced persons told us that matters were getting worse. My father found a place for us to hide outside of town. But as we started to go, we were turned back by the Gestapo. The entire Jewish population was assembled on the town square. My young heart pounded in my chest as some people were simply pulled out of line and shot. Families were divided up, including ours. My father, two sisters and I were ordered to leave while my mother and the rest of the family were to stay. My mother prepared for each one of us one sack of clothing we were allowed to take, and gave us some jewelry. I did not realize then, that I would never see her, or the rest of my family again.

After a trip in a dark, crowded truck, we were unloaded at a place called Skarzysko. I had never seen anything like the barracks there, where fifteen people slept on each narrow wooden plank, four planks stacked from floor to ceiling. Skarzysko was a munitions plant, where there were three divisions of labor; A, B, C. Those in Division C worked with a deadly chemical called "picrna." Many turned yellow from it; many died. I was in Division A, working six 10-hour shifts a week at a machine that packed shells with gun powder. The daily food ration was a cup of ersatz coffee, two bowls of watery soup made from sugar beets, and a slice of bread. There were no sanitary facilities; summer or winter we used the ground as our bathroom, and took our weekly shower under the eyes of the camp police.

There was no medical treatment, not even aspirin. Anyone who complained of sickness, anyone too weak to work, might be sent to the so-called infirmary. The sick were usually killed. As typhus spread through the barracks, we fought to hide the signs of the disease. When my sister became ill, she was about to be taken away. I used my mother's ring to bribe the attendants to let her remain.

Sometimes we would hear the boots at 4 a.m. "Heraus," the soldiers would shout, as we lined up outside the barracks. In their uniforms and boots and gold-rimmed glasses gleaming in the pale moonlight, the SS really looked like terrifying Supermen. Some of us would be herded onto the trucks, and we knew they were headed for the death camps. At other times, every tenth person would be shot right there.

Skarzysko was near the Russian border. By 1944, we could hear cannon fire and heard rumors that the Russians were advancing our way. One evening in October of that year, the second shift didn't show up for work. Marching back to the barracks, I could hear screams and soon saw bodies heaped on the ground. We were ordered to gather our few belongings and get onto the trucks. The slow ones were shot.

My father and one sister were put on different trucks from mine. I was sent to Czenstochowa, a labor camp much like Skarzysko. For two months I worked there. Alone, weak, hungry, I thought, "Life cannot be any worse than this." I was wrong. In December of 1944 I was loaded onto a crowded freight car, and crossed the German border, arriving at Ravensbruck. The Nazis treated us to a "tour" that led into a dimly lit cellar. I could barely make out what looked like sacks of potatoes. When the light was turned on, I saw piles of human corpses. How I survived that moment with any sanity is still a source of wonder to me. The SS were telling us clearly what our lives meant to them — nothing. Even the work we did there was degrading — unloading train cars filled with furs, gold and silver confiscated from the Jews of Warsaw and Cracow. As we worked, we breathed the fumes from Ravensbruck's crematoria.

By early 1945, the war was going badly for the Germans. In February, I was moved to a camp called Kaufrink, the first of a series of marches from one camp to another, picking up survivors and leaving behind the dead. We were accompanied by the SS, who watched our every move, by the brown-shirted Gestapo who ruthlessly enforced discipline, and by the dreaded Werkschutz, the black-shirted killer squads. At the last camp on this march, I was reunited with my sister, who told me of the horrors she had experienced at Bergen-Belsen since we had been separated.

The month of April, 1945 was taken up with the infamous "Death March." Without shelter, eating only a few crumbs the SS spared for us, we marched mile after mile, day after day. I knew the march was over when we were led through the huge gates with the fearful inscription "Allach — Dachau." We realized that Dachau meant certain death in the gas chambers, and as we filed up the steps to the heavy iron doors, convinced that we were taking our last breaths, we held hands and sang "Ani Ma'amin."

But the doors remained shut. There would be no death for us that day. We were sent to the barracks for the night. The next morning, we awakened to find no SS, no Gestapo. The Germans had fled. The sound of cannon came from the direction of Munich. We were confused. That afternoon, male prisoners came to take us to bomb shelters. By then I was too weak to walk by myself. When they said, "The Americans are here," I was afraid to believe it until a young soldier from the Army's Rainbow Brigade swept my 70 pounds of skin and bones up into his arms, hugging and kissing me.

Some of us survived, including my father, two sisters and me. We survived by faith, by luck, and by the strength of the human spirit. Though I have no tattoo, I carry with me these memories of horror and survival. They are burned into my brain, and into the heart and soul of our people.

Freda Bienenfeld and her husband, Joseph, have one son and one daughter. The Bienenfelds have a business in downtown Canton.

II. My Journey to Freedom

by Hannah Jolovitz

In the Spring of 1945 I was liberated in Katowitz near Auschwitz by the Russian army. From age 15 I was on my own. I had lost my parents, my brothers and my sister in Poland. I had no family, no home, no country.

My first contact with other Jewish survivors came about when a Russian captain, himself a Jew, told me that the survivors were beginning to organize. He told me to go to Cracow in Poland to register with the Jewish Kehilah (community center). He told me that if I wanted to I could go to Palestine with illegal immigration. I knew I had no future in blood soaked Europe.

When I came to Cracow a representative of the "Brichah" (illegal immigration) contacted me. I joined a group of sixteen other survivors, and we began our journey to freedom by going first to Italy. There, 900 others joined with us and we went to the port of Aqua-Santa where we met our leader who had come from Palestine to help us. There we saw our boat. It was the Antzio-Sireni, named for a brave Italian Jew who gave his life to save others. As I looked at this small boat I could not believe that all of us could find room there. It looked more like a gondola than a boat. We each signed a paper that we took all risks in this trip which we were told might take four weeks in a stormy winter sea. We were packed in like sardines but happily said good-bye to Europe on our journey to freedom.

We started sailing in December, 1945, and on the new year, 1946, we were on the Mediterranean Sea on high water. Each one could take along twenty-four pounds of belongings. Food was rationed, mostly cans and two cups of water daily. A slice of lemon was given to us to refresh our lips. The sea was stormy. We were thrown up and down in the little boat in January weather. Each day we were allowed ten minutes on deck to breathe fresh air and stretch our legs. Most of us were sea sick. During the trip I met a wonderful man who became my dearest friend and a year later, my beloved husband, David, may he rest in peace. He was one of our leaders on the boat.

When we were a day short of reaching the Promised Land, the leader of the boat, a Haganah representative, selected six very able men to make barrels and a folding bridge to prepare for our landing. David was one of the men preparing the bridge. Then disaster struck. We heard a plane above us. We saw a British plane trying to spot the boats breaking through their blockade of Palestine. Soon our little boat was surrounded with British warships and planes. I remember that guns and cannon were directed toward us. The British captain on his loud speaker told us that any resistance would mean death. The sirens from the warship brought despair to our hearts. We thought that what Hitler did not finish, the British soldiers would. We had heard about other boats which were captured by the British coast guard. People were shot, killed, committed suicide or sent back to Europe. We were completely silent as our leader gave us instructions and much courage. We could not understand why would the British be so cruel to us, the survivors of the Camps.

At night we could see the lights from the Haifa Bay, and this brought tears of happiness to our faces. We knew that the British could not stop us but we didn't know exactly how. At 6:00 a.m. we saw a little boat bringing someone we knew was important out to greet us. It turned out to be Moshe Sharret, the famous leader of the Jewish Agency. The hope and love he gave us I will always remember. He left after forty-five minutes and returned at 9:00. We were told that he had negotiated our release! We began to disembark on the shores of Naharia. When we reached the ground we fell to our knees and kissed the land and prayed together, She-he-che-ya-nu.

We went to the buses which took us to the Atlit jail. We spent two weeks there until we were released and freedom came at last. We were now on our own, ready to begin a new life.

Hannah Jolovitz has four children and three grandchildren.

III. Liberation Time

by Samuel Ron

April, 1945.

Sachsenhausen — notorious concentration camp, 15 miles from Berlin.

At age twenty, separated from family for the last two years, after five and a half years of German occupation, forced labor, escape from deportation, being hidden by Polish farmers, living in Ghetto Cracow, two and one half years in six different concentration camps, I was *ALONE!* The Russian army was pounding on the gates of Berlin, and the Germans decided to "save" us from them. The last stretch of the race was on.

We marched out from Sachsenhausen on April 10 on what was later known as "DEATH MARCH" in a northwest direction to nowhere. We were in groups of 100 in military discipline enforced by guards with machine guns. Our ration for the whole trip was a half loaf of bread (something we had not seen for a year). I ate it immediately for fear that someone would snatch it from me.

During the march anybody who could not keep up was shot on the roadside. We passed through the most populated area of Germany. No one reached out to help us in any way. People just looked at us and moved on. The constant air raids and floods of Germans fleeing the Russians caused total chaos. After two weeks of marching with thousands killed or dead from hunger, scattered on the roadside along the way we finally found ourselves in an open space in a large forest, encircled by guards without food or water. Everywhere we passed, the bark from the trees was eaten, and the brooks dried out as thousands of thirsty people tried to find some water. Hundreds died every day though suddenly there was no more shooting. We all knew it was a matter of time; the end was in the air.

The last day of this ordeal lasted forever. We sensed the nearness of freedom and were determined to survive these crucial hours. On the last night no one slept. WE WERE WATCHING. . . .

During the night of May 2 the SS Guards disappeared and freedom came at last. I stayed where I was (although I did not know where that was) with my newly found Jewish friend, David. And we did not know who our liberators were. In due time we found out that we were about five miles from the city of Schwerin on the Elbe Canal where the Russian and American Armies were meeting.

We didn't know what to do or where to go. We were shocked, confused, but at least able to walk on our own feet. So we started out for the main road leading to Schwerin. On our minds were two things: food and revenge. Discovering a farm house, we stopped and found a woman and child but we soon learned that some other prisoners had been there before and the woman had no food to offer and was full of fear. Our taste for killing was over and we left.

When we reached the main road we saw thousands of German soldiers fleeing from the Russians to the American P.O.W. Camp. We searched an abandoned German tank and found some sugar and cognac. That was my first meal of freedom! On the approach to the city we heard that the Americans were concentrating DPs in the military camps, but I had vowed never to walk in behind barbed wire again no matter whose it was. After some looking for shelter we found a place to make a temporary home.

Liberation had come at last but how shocking it was to realize that the struggle for survival was beginning again. I was a lucky one who could walk and start to act "normal." By showering and several changes of clothes maybe I was hoping to wash out all I went through over the last five years. I walked aimlessly through the streets of this beautiful city of Schwerin on the Lake. I lazed around and dreamed. The Americans didn't know what to make of us and the Germans pretended they didn't know anything as if someone else committed all the atrocities. We began to wonder if it was our fault that we survived and became a nuisance to the Enlightened Civilization called Europe.

After three weeks I went back to Poland to search for surviving family. Very soon I knew that we Jews were not welcome to start rebuilding our shattered lives there. Instead I became involved with the Bricha, the organization for illegal immigration to Palestine.

Many young survivors joined together to organize the "great escape" from Europe to the land of Israel.

The Jews of Palestine sent some Hagganah members to assist us.

We smuggled survivors through the borders and we falsified passports to break the blockade which England put around Palestine for fear of Arab objection to Jewish immigration.

I worked for a year in this undercover project. In 1946 I went to Palestine. In my charge I had 600 children that we had found in convents or in the forest of Europe.

Samuel Ron is a builder and land developer. He and his wife, Bilha, have three children and one granddaughter.

IV. The Twilight Zone

by Dr. Thaddeus Stabholz

1-2-6-6-0-4 . . . Auschwitz-Birkenau, June-1943

1-2-6 Ravine Drive, Fremont, Ohio U.S.A., June-1963

"Daddy — please tell me why do you have a number on your left arm? Tell me, tell me!"

I open my eyes. I am lying in my shorts on fresh, soft grass. Unusually hot, sunny day for June. Air is saturated with birds humming. Somewhere nearby a dog is barking. I stretch luxurously . . . Nice . . .

"Oh," I answer, "nothing special; it is an important telephone number which I *never* must forget."

"Oh, Daddy, you are sooo silly, you must be kidding me." My twelve-year-old daughter Peggy laughs heartily and not waiting for a further explanation joins the children playing.

I try to get up, but something is happening to me. The sun above changes its shape — hey! — it is not the sun at all, it is a big search light on top of the tower in Birkenau. But why is it so hot?

Suddenly loud voices explode nearby. "Alle Juden Antreten — All Jews out!" Yes, I must be back in the concentration camp; it must be one of the dreaded selection to the gas chambers. Desperately I try to wake up and end the nightmare. My mind starts to race back and forth like a mad videotape on fast forward and reverse. Am I hallucinating? Am I having delusions? Maybe the hot sun is responsible for my awful condition. A stroke? Maybe someone is playing tricks with my brain? I try to get up once more; I struggle — an unknown invisible force pins me down . . . I am paralyzed. I am finished. I am a ghost. I am an observer from a distant planet. Deja vu. I see myself standing stark naked in front of a huge table, behind the table, the smartly dressed prisoners in the zebra striped uniforms. They are seated on the wooden benches. Typewriters are clattering loudly, the questions are being asked.

NOW — I know! — NOW — I remember . . . a short time ago I arrived from the Maidanek Concentration Camp with some 200 odd prisoners. Now we are processed through — to the new camp. But there is not enough time for memories and reflections. One husky prisoner grabs my left arm and with pen-like instrument tattooes the number: 1-2-6-6-0-4 … He smiles even. "Now you are one of us. Forget your name. You are now 1-2-6-6-0-4. If you are the lucky one, you live six weeks — perhaps," he adds hopefully. I start to move along the table; a few feet further on another prison throws a bundle at me. Prisoner garb and a pair of wooden clogs. "Put it on," he hisses. A short distance behind close to a lonely tree a small group of SS troopers observe us silently. The machine guns are at ready, their huge dogs sit obediently close to them, but obviously ready to jump. Some growl. I dress and join the others. The "Herr" Capo arrives. "You dirty kikes — welcome to Birkenau. Do not forget, you did not come to a sanatorium. It is a crematorium. The only way out of here is through the chimneys."

I look around — perhaps 100 yards behind the electrified barbed wire fence I see a big, strange windowless brick building — at its end a huge, single chimney. Smoke and fire are belching high in the air. The dense smoke like a large angry looking black cloud covers the face of the sun and … the horrible, all permeating stench. We are petrified, unable to move or talk.

"Hey — you kikes" — hollers the capo. "You have work to do — but fast. Everybody grabs five bricks and mit laufschrift run there." — he points to a distant area — "put them neatly on the pile and run back quickly; if you mess your work up, everybody gets 25 lashes on the bare butt and no water or bread for 24 hours. Versteh?" Some start to move toward the heap. I can't. I see the red, cruel face of the capo. He approaches me slowly. In one hand he holds a thick stick. "Move! Pig!" Without warning he hits me. Hard. Head, back, head, back. I fall down — unconscious.

Technicolor. I am falling down. I hit a stony surface. I hurt. After awhile I open my eyes. The pictures I see are quite blurry at first, but soon my eyes focus sharply … The empty street — broken glass and litter all over. Nearby I see a street sign. Very familiar. Of course! I am back in Warsaw Ghetto. Indeed IT IS THE WARSAW GHETTO … I look around. Many houses are ablaze, many ruined completely. Close by I hear heavy machine gun fire, explosions of hand grenades. Far beyond the fire, the ruins and emptiness — the muffled but hopeless wail of women and children attacks my eardrums. I am motionless. Suddenly something or someone tries to pull me up. I hardly notice a dark silhouette. I see the helping arm adorned by the Star of David armband. The silhouette whispers hurriedly: "You stupid idiot! What are you doing here in the midst of the battle? Where is your bunker?!"

My bunker? Now my brain works overtime. I try to put the bits and pieces of the puzzle together. My bunker? Of course! I volunteered to go outside to look for food and water. Obviously I fainted. But I have to return to our hiding place. I see the familiar ruins. Beneath, there is our bunk[illegible] I move swiftly. Oh — there! A narrow p[illegible] is leading to a bombed out house. Through the cellars, through the labyrinths of underground shelters. Here … in semidarkness I notice the well camouflaged entrance to our hiding place. I yell — "Open, up! It's me — Ted." The door swings back with a creaking noise. In a moment I am inside among my friends.

"What happened to you?" Someone asks the question. "You disappeared for almost four days. We all thought you were dead." But I myself have to ask some strange questions. The date? What's going on? Tiny light from a five watt bulb cannot cover the alarm written clearly on my friends' faces. Obviously they think I am hurt — amnesiac. They answer slowly and patiently. "April 26, 1943. This is the bunker. I myself was digging the tunnel deeply under the street, across from the burned Hospital. Uprising in the ghetto last over a week. The Nazis surprised us. We were unable to get food inside and drill water. I volunteered to go outside and if possible to locate abandoned bunkers and maybe to find something to eat and drink. Our supplies are dangerously low."

"Daddy! Please wake up! You are screaming!"

Dr. Thaddeus Stabholz is a practicing physician in Canton. He is the father of two daughters.

V. Five Years Old and On My Own

by Barbara Turkeltaub

I was born in Vilna, the capital city of Lithuania, a metropolitan city with great Jewish culture and a center of learning. My father was an accountant in the city administration. I had two older sisters and one younger than me, and my mother.

My childhood memories of love and happiness were disrupted with the Nazi occupation. I was 5 years old in the summer of 1942. German soldiers marched into town in goose-steps, grey uniforms and helmets. I was fascinated watching them — so powerful and so disciplined.

Shortly after the Nazi occupation, all the Jews of Vilna were crowded into a ghetto. No one had time for children. We were bewildered by the rapid changes in our lives. We left our home with some bundles. I still remember the moment we closed our door and left home. I did not know that I'd never return home again.

The young people in the ghetto went to work; the sick and old were snatched away during selections. The young children, my age or younger, were in a children's center, which we called kindergarten. The slice of bread with some sugar on it, which we received there daily, was the incentive to go there. I remember that one day the Germans in black uniforms came and grabbed all the very young children and threw them on a grey bus. The children screamed for awhile and then there was total silence. I sensed the horror and grabbed Leah, my three-year-old sister, to hide behind a building. Shortly after, my father told me that this was the Gestapo, and that the children were gassed on the bus.

When the parents came back from their work, their screams for their lost babies were so terrible, I can still hear them. My parents found us and told us never to go back to this kindergarten.

A week later, father put me on a stool, lowered his face to me and most grimly said: Listen to me Bachia, and remember always every word I say to you now. There is a terrible war going on out there. We want to survive. In order to survive, we must separate from each other, today. You and Leah will be hiding in the village of Vichelitsa with a farmer and his family. Tell everyone that a bomb fell on your home and killed your family. Never, never admit that you are Jewish, and don't ever speak Yiddish to anyone.

Father took my two older sisters, packed some belongings and departed from us as he went to join the partisans in the Vilna forests. I was clinging to mother's dress as she was crying and chanting "Mine kinder, Eli, Eli, lama azavtani" "God, why have you forsaken me?" I never saw my father or my sisters, Chanah and Mira, again.

The farmer came to take me and my three-year-old sister. Mother could not stop crying and praying, and I felt that something terrible was happening to us. We left with the farmer and went to join his family. Father paid him a great deal of money for that. There were many children in the village. I worked with the other children. For several months we were watching the sheep. Life was peaceful, but I was worried constantly about my family and I was terribly homesick. The farmer's wife called us "Jewish brats," and her husband reproached her because she was risking the life of the family by calling us Jews. If the neighbors found out, they would tell the Gestapo.

We slept in a foyer in a bunk bed. One evening I overheard a conversation. I remember it distinctly. It was Thursday, and as they prepared for the Friday market, the woman said, "Tomorrow you take the Jewish brats to the Gestapo and you'll get a truck load of sugar beets for them. Everyone knows by now that we hide Jews, so there is no choice."

I felt desperate. I knew that we must run away. I grabbed my little sister that night. I was only 5½ years old at that time. We walked toward the city of Vilna. When it started drizzling we got tired and cold. It was dark. I saw a brick factory. There was a big pipe in a kiln for firing bricks. I was not sure where we were. We sat in the kiln and fell asleep. We were on our own, without family and home.

In the morning I woke and saw a priest going by with a horse and buggy. He looked at us, and did not say anything as he went away. A few hours later, the same priest passed by. He stopped and asked why we were here. I repeated what my father asked me to say. "A bomb killed my family. I am Bachia." He asked if we were Jewish and I said no. My sister said in Yiddish, "Give me a carrot, I'm hungry." He smiled as he understood, and asked us to join him. I knew I had no choice, and he seemed to be kind. I made a decision which saved my life and my sister's. We went with him to the village of Ponaris. It is not far from Vilna. There we remained in the Benedectine Convent, a branch of the big convent of Vilna.

We always heard many shots there, but never knew what it was. One day I ventured into the thick of the forest. I saw a crater. Many women were standing naked and each one held a baby. I saw four Germans. They were shouting and then shot all of them, and they fell into the hole in the ground. The women did not utter a sound. I was in a state of shock. A nun dragged me from there. I could never forget this. I wish I never saw that sight, and suffered from repeated nightmares for the rest of my life. I know now, that in Ponaris, all the Jewish community of Vilna was shot to death, including most of my family.

A few months later, Father John, the priest, took us in his buggy to the big convent in Vilna. For seven years I stayed in this large convent. When the war was over, still I remained there. One day my mother came looking for us. She survived and was able to find us and also my brother who was born in 1943, after I left home. With the help of a Russian Jewish officer, she was able to locate us and take us from our hiding places.

Barbara Turkeltaub is a geriatric nurse at Menorah Park. She and her husband, Joseph, have a son, a daughter, and a grandson.

'Pushing' Her Young Audience to A Better Side

SOURCE: *Cleveland Jewish News*, April 11, 1986 (Cleveland, Ohio, 1986), p. A12. Reprinted with permission.

None of us who saw *Shoah*, the stunning 9½-hour documentary on the Holocaust, will probably ever forget it. But for at least one Cleveland woman in the audience, viewing *Shoah* opened a whole floodgate of remembrance . . . and in a very profound way changed her life.

"I saw in *Shoah* the place (Lodz ghetto) where my 21-year-old brother died of starvation, and the mass grave (Chelmno) where my 12-year-old brother lies buried," recounted University Heights resident Gita Frankel, still moved by that experience. So powerful were those images that Frankel, a very private person, decided, for the first time, to share her own experiences with others.

For years, Dr. Leatrice Rabinsky, who teaches a class on the Holocaust at Cleveland Heights High School, and who is one of the leading Holocaust educators in the country, had been urging her friend Gita to speak to one of her classes. Each time the self-effacing, modest Holocaust survivor had deferred. The memories were too painful; she was not a speaker, she said.

Willingness to Talk

But returning to the site of her family's and her people's tragedy through *Shoah* triggered in Frankel a new willingness to talk.

And so, a couple of months ago, Gita Frankel came to Cleveland Heights High School and, fighting all the terrible nervousness she felt, spoke to Dr. Rabinsky's class.

A short while after that I was at the Jewish Community Federation, where Frankel supervises the kitchen, and was introduced to this marvelous lady. She told me how very touched she was by the beautiful thank you notes the students had sent to her following her talk. She was also kind enough, when I asked, to share those notes with me.

Students Respond Feelingly

The students' responses were, indeed, touching. "Thank you for sharing your life with us," so many wrote. Added a student named Maureen, "Your unforgettable stories make learning about the Holocaust real. Books and movies can only show us a part of the history. People make history come alive." Someone else noted, "I felt I was walking in your shoes, along with you, in your past."

And then there were the visceral reactions — the responses to Frankel on a gut level. "It made me feel closer when you spoke . . . and a lot more feelings took place inside of my stomach," commented one student. Another wrote: "When I think about you and how your father was shot only four feet from you, and I think about my father, I just can't imagine it. I had an empty feeling in my stomach."

Frankel's story also evoked a protective feeling among the students, a desire to reach out and be of comfort to their special guest. "I hope that by coming into our class and opening up that it helped heal your terrible past or made life tremendously better," wrote a young woman named Tammy. And a young man named Michael commented, "I am sorry that my father did not come to hear you speak. My father spent the entire war in the Lodz ghetto. You are not alone in America."

Anne, an exchange student, added her own unique perspective. "Many of my relatives died in the Second World War," she wrote. "And still today, in my small hometown in Norway, you can find a lot of Nazis living there. My generation is the last to be able to hear the stories from survivors. We will never forget because brave people like yourself share with the youth."

You Were 'Beautiful'

In what is perhaps the ultimate young people's compliment, several described her glowingly in their own lingo. "I know it must have been hard for you to sit in front of the class and tell us the story," wrote one student, "But you were *beautiful*."

After reading the letters, I listened to the tape of Gita Frankel's talk. Almost as striking as her powerful personal account was the undeviating attention of her audience. Even when the bell rang, signalling the press of other classes and other commitments, no one left a seat or shuffled a paper or closed a notebook. Totally absorbed, the students listened, transfixed, as Gita Frankel brought her moving account to a close.

"How did I survive?" she concluded, "I don't know. But I was always pushed to the side of life. It was kind of I was meant to live . . ."

In eloquently sharing her experiences, Mrs. Frankel likewise "pushed" her young listeners to a "side of life" that for a while, at least, was more reflective, less self-indulgent, and more caring of others than it had probably ever been before.

Student Evaluation of the Holocaust Curriculum

1. Why do you think it was important to study the Holocaust?

2. What did you learn during this unit of study? Be specific.

3. We learned that a holocaust can be inflicted on any group of people, regardless of nationality, race, or creed. Therefore, what individual responsibility does each of us have to see that this does not happen again?

4. What personal commitments can we make to neighbors, friends, and even strangers to show that we care about others?

5. Would you like the unit of study on the Holocaust to be a longer unit? What would you like to have included in the unit?

The Legacy of the Holocaust Survivors

SOURCE: "The Legacy," written by Elie Wiesel, an oath taken at the World Gathering of Jewish Holocaust Survivors, Jerusalem, Israel, June 1981. Reprinted with permission by American Gathering/Federation of Jewish Holocaust Survivors.

We take this oath! We take it in the shadow of flames whose tongues scar the soul of our people. We vow in the name of dead parents and children; We vow, with our sadness hidden, our faith renewed; We vow, we shall never let the sacred memory of our perished six million be scorned or erased.

We saw them hungry, in fear, we saw them rush to battle, we saw them in the loneliness of night — true to their faith. At the threshold of death, we saw them. We received their silence in silence, merged their tears with ours.

Deportations, executions, mass graves, death camps; mute prayers, cries of revolt, desperation, torn scrolls; cities and towns, villages and hamlets; the young, the old, the rich, the poor, ghetto fighters and partisans, scholars and messianic dreamers, ravaged faces, fists raised. Like clouds of fire, all have vanished.

We take this oath! Vision becomes WORD . . . to be handed down from father to son, from mother to daughter, from generation to generation.

Remember what the German killers and their accomplices did to our people. Remember them with rage and contempt. Remember what an indifferent world did to us and to itself. Remember the victims with pride and with sorrow. Remember also the deeds of the righteous Gentiles.

We shall also remember the miracle of the Jewish rebirth in the land of our ancestors, in the independent State of Israel. Here pioneers and fighters restored to our people the dignity and majesty of nationhood. From ruin of their lives, orphans and widows built homes and old-new fortresses on our redeemed land. To the end of our days we shall remember all those who realized and raised their dream — our dream — of redemption to the loftiest heights.

We take this oath here in Jerusalem, our eternal spiritual sanctuary. Let our legacy endure as a stone on the Temple Wall. For here prayers and memories burn. They burn and burn and will not be consumed.

The Pledge of Acceptance of the Second Generation

SOURCE: "The Acceptance," presented at the World Gathering of Jewish Holocaust Survivors, Jerusalem, Israel, June 1981. Read by six survivors and accepted by six children of survivors in the Hebrew, English, Yiddish, French, Russian, and Ladino languages. Reprinted by permission of American Gathering/Federation of Jewish Holocaust Survivors.

June 18, 1981

We accept the obligation of this legacy.

We are the first generation born after the darkness. Through our parents' memories, words and silence we are linked to that annihilated Jewish existence whose echoes permeate our consciousness.

We dedicate this pledge

to you, our parents, who suffered and survived;

to our grandparents who perished in the flames;

to our vanished brothers and sisters, more than one million Jewish children, so brutally murdered;

to all Six Million whose unyielding spiritual and physical resistance, even in the camps and ghettos, exemplifies to our people's commitment to life.

We pledge to remember!

We shall teach our children to preserve forever that uprooted Jewish spirit which could not be destroyed.

We shall tell the world of the depths to which humanity can sink and the heights which were attained, even in Hell itself.

We shall fight anti-semitism and all forms of racial hatred by our dedication to freedom throughout the world.

We affirm our commitment to the State of Israel and the furtherance of Jewish life in our homeland.

We pledge ourselves to the oneness of the Jewish people.

We are your children!

We are here!

The Holocaust: Three Views

SOURCE: Elie Wiesel, Henry Friedlander, and Raul Hilberg, "The Holocaust: Three Views," *ADL Bulletin*, Vol. 34, No. 9, November 1977 (New York: Anti-Defamation League of B'nai B'rith, 1977), pp. 4–6. Reprinted with permission.

I. Elie Wiesel

There was such knowledge in these people we today call "Survivors" that perhaps they were crushed by it. They had all the questions and they know that there were no answers … And the more they knew, the less they knew. The more they read, the less they understood.

We could have then asked for the impossible, for we had lived the impossible … We could have asked for the ultimate redemption. We had an authority unmatched in history, the authority of cumulative suffering and the authority of remaining human. We spoke on behalf of a kingdom inhabited by martyrs and victims numbering six million. We had the power, the moral strength to speak up, demand, compel mankind to change, to give up intolerance and hate, bigotry and fanaticism. We had the right then to say "we are your teachers." And we had the metaphysical power to say that we shall teach mankind how to survive, and not link survival with betrayal. But we didn't know how to go about it. Had we started to speak, we would have found it impossible to stop. Having shed one tear, we would have drowned the human heart. So invincible in the face of death and the enemy, we now felt helpless … We were mad with disbelief. People refused to listen, to understand, to share. There was a division between us and them, between those who endured and those who read about it, or would refuse to read about it … We thought people would remember our experience, our testimony, and manage to suppress their violent impulses to kill or to hate. Well, look at the world today.

People don't know today, and therefore there is no subject more urgent, more burning. There is no subject linked more to justice, for today the greatest injustice is being accomplished — the obliteration of those memories, the erasing of those events.

I received a post card, addressed to me at Boston University. It said, "I recently completed reading 'The Hoax of the Twentieth Century,' and the professor who wrote the book claims that the six million is a total fiction, that no Jews were gassed or toasted in the ovens in German concentration camps, that there was nothing in German records to substantiate the Jewish claims, that the confessions that were obtained, were obtained under duress. I guess Hitler was right when he said the Jew is the master of the big lie."

I received a letter from a professor at the Sorbonne. Yes, there were ovens in the camps, he says, but only for the sick people, never were there any gas chambers. There is a movement now which has one aim: Not only to rewrite history, but to destroy it and in so doing, humble and humiliate those teachers who still not only remember, but still secretly carry their wounds. If we are to believe these morally deranged, perverted so-called historians, the Holocaust never took place, the victims did not perish, the six million blackmailed the German people, the ovens in Auschwitz were bakeries …

This attempt to deprive the victim of his or her past is obscene. But it's not new. *The Diary of Anne Frank* was only recently termed a forgery by an ambassador at the United Nations. And to my shame as a human being, no one at the U.N. spit in his face. A prominent European playwright wrote about the Auschwitz trial and managed not to mention the word Jew. There is no monument for Jewish victims in Babi Yar, as there is none in Auschwitz.

Is it not beneath our dignity and the dignity of the deaths to refute these lies? But, then, is silence the answer? It never was, and that is why the survivors chose to teach. What is their testimony if not teaching?

They would much rather speak of other things, but who then would protest against the indecent attempts to kill the victims again? Where are the humanists today? Why are the professors of history all over America not speaking out in one voice in outrage? And what about the American soldiers who liberated the camps? They saw . . . I remember them. Why don't they speak up? Why don't they become witnesses?

More than sadness, I feel despair, and even more than despair, I feel disgust. But one doesn't stop. We go on teaching.

A new Holocaust cannot happen, not a systematic undertaking with ghettos, camps, barbed wire. But given the proper circumstances, even the political situation in the Middle East, the economic situation here, I can foresee an upsurge of an anti-Semitic movement that would bring fear to this country. Should the desecrators succeed in planting doubts in people's hearts, should teachers fail, and I am included among the teachers, we will betray the victims for the last time, we will complete the killer's work. He wanted to destroy the living Jews and burn the dead Jews. Anyone who does not engage actively today in keeping these memories alive is an accomplice of the killer.

So we teach, but how can I, a teacher, explain to my students so many things related to the Holocaust? How can I explain the indifference of so many nations and so many leaders, to so many Jews? . . . In the ideology of Hitler, the deranged mixture of political expediency, religious bigotry, social intolerance and even sexual perversion, there was something that should make us think. He said the world doesn't want the Jews. And what can one say? It was true.

They were convinced that one day all nations would be grateful to the Nazis for doing their work for them. That is what Hitler and Himmler believed . . . Goebbels mentioned it frequently in his diaries . . . All this because the world was silent.

How do you tell children, big and small, that society could lose its mind and start murdering its own soul? How do you unveil horrors without offering at the same time some measure of hope? Hope in what? In whom? In progress, in science and literature and God? In the viability of human endeavors? . . . The Holocaust was preceded not by the Middle Ages but by emancipation, and enlightenment . . . One generation after the event, we, although we are teachers, find it difficult to absorb its anguish and fervor . . . For a long while, I resisted telling the story . . . I clung to the belief that it was all a bad dream, mine or God's. But it was no dream. It was true. You encounter difficulties in teaching? So do I. . . .

You think of the past, and you are faced with two options — despise the living or try to help them. You can either spread misfortune or curtail it. . . .

I teach. I teach the children . . . It's more than a matter of communicating knowledge. Whoever engages in this field becomes a messenger.

II. Henry Friedlander

The Holocaust is a major historical event, similar to the Fall of Rome or the French Revolution. It is not enough to study only the event itself; we must also study the impact. This means studying the historiography of the event, because this illuminates the past through the concerns of the present.

Israelis write about the Holocaust from the vantage point of Israeli experiences and concerns. Confronted with problems of security and survival, they write and teach about "resistance." Theologians and moralists — both Jewish and Christian — emphasize heroism and compassion. For them these questions have been most applicable, particularly during the years of Vietnam and the civil rights struggle. Social scientists and others concerned with public policy have concentrated on the bureaucratic and technological dimensions of the Holocaust. There they seek answers to the problems of our mass society, where the individual seems powerless when confronted by the coercion of a faceless state and social machine.

It is not a question of truth; all these approaches explain a portion of the truth. It is a question of different emphases to shed light on different aspects, selected for different concerns.

But this attempt to use the Holocaust to illuminate the concerns of our age poses problems, because it means that the Holocaust has become an accepted historical topic and as such must also become a subject of legitimate public debate and scholarly controversy.... I do not mean crackpots and sensationalists; those one must simply disregard. I am talking about attempts to impose serious restrictions on discussions of the Holocaust by those who wish to elevate the subject to the level of sacred history and who denounce opponents for sacrilege.... But the Holocaust is a public event. You cannot treat the Holocaust as sacred history and also insist that it become a lesson and a warning for public discussion as well as an integrated part of our school curriculum. And throughout much of the discussion of the Holocaust, there is this attempt to have it both ways: to have it unique, and yet to have it as only the last example of 2,000 years of persecution; to teach it as a moral lesson, and yet to make it so particular that no one else can use it. These are contradictions that must be resolved.

Dr. Friedlander is professor of history at Brooklyn College, NY, and a survivor of Nazi concentration camps.

III. Raul Hilberg

The Holocaust was not the product of a single will, not the work of a single monolithic organization. Nothing is so astonishing about this event as the fact that in its component parts it was ordinary as could be. It is only the configuration that stands unprecedented in history.

The participants in the destruction process were lawyers, accountants, physicians, engineers, diplomats, bankers, clerks. They ran the gamut of a modern, organized, specialized society. In my research over nearly 30 years, I have met them through their documents. But there has been a precarious lack of documentation about an integral part of the destructive machine, the German railroads. Because this organization has preoccupied me, I went last year to the West German railroad headquarters in Frankfurt looking for some handful of materials out of the many which must have been in existence.

I was shunted from one building to another. Then, I encountered two men, one in his fifties, the other maybe sixtyish. I said I was interested in the wartime German civilian traffic in special trains and was invited to join them for lunch in the railroad commissary. The younger man told me that "we railroaders saw to it that all the ghettos got into Russia." The older man said nothing. After lunch, I went back with him to his office.... He explained the system. He was patient, so considerate.

When did he join the railroad? In 1938. Did he know anything about Auschwitz? Yes. Had he been there? Yes. On one of the pilgrimages? No, it was during the war. "I put up the signal equipment, the lights." There he stood, courteous, well-mannered, considerate. He was the perpetrator!

What in essence did the perpetrators do? They made decisions — signed a piece of paper . . . Did they know what they were doing? They were seldom psychotics, rarely the sort of people you think of as having been indoctrinated. As family men, they were decent, as friends, they were loyal, as ordinary citizens, they were law abiding. Each had his task in the destruction machine, one task, working at a job.

One does not think of the word Nazi when talking about railroads, it is a service organization. Yet this organization, so set apart, so corporate in structure, was at the very heart of the destruction process. The Jewish people were transported from their homes to a killing center. How did the transporters cope with their task? In the most ingenious way — by not varying their routine, by not restructuring their organization, by not changing a thing. The documents which dispatched the special trains to their destinations were not even stamped secret, because such a stamp would in itself be a recognition that the task was not ordinary. For example, the SS, particularly the Reich security main office, had to order the trains and pay for their passengers, so much per track kilometer, children under ten at half fare, children under four went free, one way — to Auschwitz, Treblinka, Bergen-Belsen. The SS chafed under the cost and elaborate organization which had to be set up to fund these transports. Jewish community funds were siphoned off, deposited into special bank accounts and used by the SS to make the payments. Finally, the railroad said all right, if you will send a minimum of 400 people, we will charge you half price fare. It was the railroads, not the camps, that did the body counts to calculate the fare!

Another example. There were some 800,000 freight cars in the gigantic railroad network; 130,000 were shipped every day for various purposes. The army had priority, other priorities included industrial needs. I looked for a priority designation for transporting the Jews. There wasn't any. This, too, would have been an act of recognition, an admission that something wasn't ordinary . . . The ordinary pattern was observed, by ordinary officials continuing to perform their regular tasks. Another example. Passenger traffic is scheduled, a train leaves whether you are there or not. Freight trains leave only when needed; they're special trains. But even though Jewish transports were special trains, they were under the jurisdiction of the passenger train people and had no priority. In the locked cars, mothers cried out for water for their parched children. But the trains were shunted aside every time an armed forces train rode by . . . So the train would arrive, five or ten percent of its "cargo" dead. Payment was still the same, live or dead.

Not one railroad worker was ever tried . . . The documents of the German railroads are today in private hands, not in the federal archive, not in the railroad archive. . . . There is, as one Polish expert pointed out, a biological amnesty today in Germany. People are too old to be tried. Too sick. But the issues are greater than the fate of any single individual — if anyone in the German Railroad is condemned, we have to begin to ask new questions about what we have so simply and inaccurately called a monolithic totalitarian dictatorship. . . .

Dr. Hilberg is political science professor at the University of Vermont and author of The Destruction of the European Jews.

Hate Groups

The common denominator of all hate groups is a fundamental anti-Semitic and/or racist ideology. Some groups advocate or engage in violence. Many espouse an anti-democratic philosophy and promote suspicions of secret, evil conspiracies controlling mainstream public policy. Most reject the pluralism and the restraints of our society and would close the doors on the free marketplace of ideas. But with all hate groups, a history of bigotry and racial or religious scapegoating constitutes the chief criterion for their inclusion here.

A variety of such groups exists: Aryan Nations, Institute for Historical Review, Ku Klux Klan, Liberty Lobby, National Socialist Party of America/American Nazi Party, Western Front, Skinheads. Two of these groups are reviewed below.

Institute for Historical Review

Director: Tom Marcellus
Headquarters: Costa Mesa, CA
Founded: 1979
Publications: IHR Newsletter; *Journal of Historical Review*

SOURCE: Anti-Defamation League of B'nai B'rith, "Institute for Historical Review," *Extremism on the Right* (New York: Anti-Defamation League of B'nai B'rith, 1988), pp. 24-25. Reprinted with permission.

Since its inception in 1979, the Institute for Historical Review (IHR), founded by Liberty Lobby leader Willis Carto, has spearheaded the movement to deny the reality of the Holocaust and to market Holocaust-denying material. The IHR's annual conventions serve as a platform for "revisionist historians" who present papers denying the facts of Nazi genocide.

Operating under a guise of scholarship, the Institute has solicited membership from the ranks of academia and the general public. It has also distributed a variety of "revisionist" materials steeped in anti-Semitism.

The vast array of Holocaust-denying, pro-Nazi and anti-Israel materials are promoted in the Institute's publications, the *Journal of Historical Review* and the *IHR Newsletter*. IHR/Noontide Press book lists advertise such "revisionist" works as:

Arthur Butz's *The Hoax of the Twentieth Century*; William Grimstad's *The Six Million Reconsidered*; Deitleib Felderer's *Anne Frank's Diary — A Hoax*; Walter N. Sanning's *The Dissolution of Eastern European Jewry*; *The War Path* and *Hitler's War* by British author David Irving; and pro-Nazi books such as Francis Parker Yockey's *Imperium* and Erich Gritzbach's *Hermann Goering: The Man & His Work*.

Noontide Press, another arm of the Liberty Lobby network, also advertises and distributes the most infamous anti-Semitic propaganda document in modern history, *The Protocols of the Learned Elders of Zion*, the fabrication concocted by the Czarist secret police at the turn of the century and exposed as a forgery 60 years ago.

The IHR also promotes a number of books sympathetic to the Nazi regime in Germany. The Institute has recently promoted *The Auschwitz Myth: A Judge Looks at the Evidence* by Wilhelm Staeglich. The book, described as "this decade's most potent challenge to the postwar historical record," is in reality another addition to IHR's catalogue of Holocaust-denying publications.

IHR has also distributed its propaganda on college campuses. The questions in a flyer entitled "66 Questions on the Holocaust," inquire as to whether the "Nazis practiced genocide or deliberately killed six million Jews; Is the Anne Frank Diary Genuine?; and What was the exact procedure the Nazis allegedly used to exterminate the Jews?" The Institute offers to send their "answers" free of charge.

IHR also sells cassette tapes of speeches by participants in their conventions. The most recent conference, (the eighth), held in October, 1987 featured speeches by long-time "revisionists" Robert Faurisson, Henri Roques, Bradley Smith, Mark Weber, Institute director Tom Marcellus and Robert Countess. Also among the list of participants was a so-called "mystery guest," General Major Otto Ernst Remer, an officer under Hitler who was sentenced in 1986 by a German court for neo-Nazi activities, but is on probation.

IHR operations were considerably set back by a fire on July 4, 1984, that destroyed its offices in Torrance, CA. In addition to its heavy financial losses, IHR's director, Tom Marcellus, claimed in a newsletter that the Institute lost ninety percent of its book and tape inventory.

IHR's financial difficulties were further exacerbated by its litigation with Mel Mermelstein, a survivor who took on the Institute's $50,000 challenge to "prove" the existence of gas chambers in Nazi death camps. Mr. Mermelstein collected $90,000 from IHR in an out-of-court settlement. The settlement also stipulated that the Legion for Survival of Freedom (under which the Institute for Historical Review and Noontide Press were incorporated), Elisabeth Carto (Willis Carto's wife and an official of the Legion for Survival), Liberty Lobby, and Willis Carto,

> officially and formally apologize to Mr. Mel Mermelstein, a survivor of Auschwitz-Birkenau and Buchenwald, and all other survivors of Auschwitz for the pain, anguish and suffering all other Auschwitz survivors have sustained relating to the $50,000 reward offer for proof that Jews were gassed in gas chambers at Auschwitz.

In January of 1986 IHR initiated an ambitious publicity campaign which included a "radio project" in which "revisionist" propaganda would be disseminated via guest appearances by Holocaust "revisionists" on radio talk shows. The project was temporarily suspended for part of 1987 due to financial difficulties, but was expanded as of January 1988 to include television appearances and renamed the IHR Media Project. Bradley Smith, the project's long-time coordinator, has been actively promoting Holocaust "revisionism" and claimed in the February 1988 monthly *IHR Newsletter* that he appeared on 57 radio-talk shows in 21 different states.

In July of 1987, another IHR-related enterprise, Committee For Open Debate on the Holocaust, was established to debate the reality of the Holocaust. The committee's directors, Bradley Smith and Mark Weber, are long-time active "revisionist" activists. William Curry, a Nebraska businessman who for over a decade has carried out an anti-Semitic campaign chiefly through persistent letter-writing to a number of newspapers, provided the funding.

In April, 1986, an Institute for Historical Review (IHR) fundraising letter announced that the IHR's "... future financial picture is considerably brighter because of a sizable legacy left to us by a very generous revisionist, who sought to endow us so that we would never again have to beg for money." In the same letter IHR asked for contributions or loans because "the usual thing has happened: the deceased's family and others are trying to loot the assets that are rightfully ours." The letter went on to say that IHR had to hire attorneys and cover other expenses which "are hurting us financially."

IHR's budget occasionally allows for the emergence of a project or publication. *The Journal of Historical Review*, a quarterly which mainly publishes pseudo-scholarly Holocaust-denying articles, is scheduled to resume publication in the Spring of 1988 after a year-long hiatus. Tom Marcellus, who resumed directorship of the Institute, reported that the Institute operates at a $5,000 monthly deficit.

Despite IHR's funding woes, IHR materials continue to be promoted by right-wing extremists, neo-Nazis and Klan groups, domestically and abroad.

Skinheads: A New Breed of Extremists

Founded: 1970s (early) Great Britain
Headquarters: Regional — cities rather than neighborhoods
  San Francisco — "BASH" Bay Area Skinheads
  Chicago — "CASH" Chicago Area Skinheads
  Cincinnati — "WASH" White American Skinheads
Leaders: Chicago area: Clark Martell
  Cincinnati: Mike Lewis

SOURCE: Anti-Defamation League of B'nai B'rith, "Skinheads: A New Breed of Extremists," *ADL Bulletin*, January 1988Vol 45, No 1 (New York: Anti-Defamation League of B'nai B'rith, 1988), pp 11–12. Reprinted with permission from the *ADL Bulletin*, the national publication of the Anti-Defamation League of B'nai B'rith.

They have names like CASH, DASH and WASH. Members shave their heads. They sport neo-Nazi insignia. Their music is called "white power" rock. Are these just rebellious youths defying their elders with yet another set of "shocking" mores?

The answer is no. They are a new breed of extremists known as skinheads and they are springing up in cities around the country. They preach violence against blacks, Jews and other minorities.

Their numbers are small at present — in the hundreds — but they are on the increase and their glorification of violent acts and their potential for attracting vulnerable alienated youngsters merits the attention of both community leaders and law enforcement officers.

Not all young people who adopt such hairstyles or dress are racist or neo-Nazi. Some favor this odd appearance for its shock value. Neither are punk rockers part of the skinhead extremists.

Although skinheads have been on the American scene for only about three years, already they have committed serious acts of violence such as:

—The terrorizing of a black woman in San Jose, CA.

—The assault in Sacramento on a former white supremacist youth leader after he had publicly renounced racism.

—The beating of a black man outside a music club in Orlando, FL.

Skinheads have been arrested for criminal acts in such areas as Ann Arbor, Chicago, Cincinnati, Dallas and Tampa Bay.

The skinheads' "white power" music is a major attraction for America's youth. The music and the movement itself originated in Great Britain where skinheads are more numerous and have been linked to neo-fascist groups.

The ideology of American skinheads is similar to the British: a brew of xenophobia, racial and religious bigotry and an affinity for Nazism. The hard-core skinhead doctrine is more openly anti-Semitic in the U.S.

The skinhead phenomenon surfaced in the early 1970s in England, when gangs of shaven-headed, tattooed youths wearing combat boots began to appear. Their style was meant to symbolize tough, patriotic, anti-immigrant, working-class attitudes in contrast to supposedly sissyish, pacifist, liberal views of long-haired people.

Within a short time British neo-Nazis discovered the skinheads as fertile recruitment material and the public has increasingly come to view skinheads as neo-Nazis.

A Chicago group, Romantic Violence, first surfaced in 1984, promoting a "Death's Head Muscle T-Shirt." Chicago skinheads are also known by the acronym CASH — Chicago Area Skinheads.

The group's leader is Clark Reid Martell, 27, who was arrested in September 1984 for painting swastikas on village property in suburban Oak Park. Previously, in 1979, he was sentenced to four years in prison for attempted aggravated arson against an Hispanic victim.

Criminal charges are currently pending against Martell for a long series of crimes. In 1986, he told an assembly of white racist leaders from around the country that his group "stands for war."

Romantic Violence sells cassettes of England's skinhead band called Skrewdriver as well as others by such American groups as White Pride and U.S. Chaos. It promotes the music of another band called — unabashedly — The Final Solution.

Two other skinhead groups with some organized structure and activity are in the Cincinnati and Detroit metropolitan areas. The Cincinnati-based WASH — White American Skinheads — is led by Mike Lewis, 19, who gained publicity through recruiting advertisements on a local public access television channel, calling for white youths to "unite and fight against the anti-white system." WASH skinheads have been involved in violent clashes with punk rockers and with a black street gang.

Ads on TV

The SS-Action group, a branch of a Detroit neo-Nazi group of the same name, also operates in Cincinnati. One of its public access TV recruiting ads urges viewers to "join the American Nazis and smash Red, Jew and Black power."

More loosely-organized skinheads with the same neo-Nazi leanings can be found in the San Francisco Bay area and in Central Florida, Portland, OR, Los Angeles, Dallas and Denver. One Bay area group known as BASH has distributed flyers promoting Chicago's Romantic Violence and its mail order tapes.

Florida skinheads have disrupted rock concerts. In October 1986, five were arrested in Ybor City after allegedly clubbing some youths leaving a punk rock club. Ybor City merchants have been the targets of skinhead vandalism. A skinhead band called Jehovah's Sicknesses, which flamboyantly offers Nazi salutes and shouts racial insults, has appeared in bars in Florida's Gainesville area.

In 1985, the Chicago skinheads marched in an American Nazi Party parade in that city to protest the annual Gay and Lesbian Pride Day rally. They have sent delegations to conferences for national hate group activists hosted by Robert Miles, former head of Michigan's Ku Klux Klan, who is under indictment on charges of plotting the violent overthrow of the U.S. government. The Detroit skinheads have also been at Miles' conferences and their leader, Dave Lozon, spoke one such meeting in October 1987.

Skinheads were at conferences of the militant Aryan Nations in 1986 and 1987. Tom Metzger, leader of the Southern California-based White Aryan Resistance, recruits skinheads from his headquarters near San Diego, where he is attempting to expand his organization and its youth arm, the Aryan Youth Movement.

A former youth organizer for Metzger was the victim of an August 1987 assault by baseball bat-wielding thugs he identified as skinheads. Greg Withrow, who helped to launch the Aryan Youth Movement, was attacked after he spoke out against the group on a Sacramento talk show. Withrow said that the Aryan Youth Movement had sought to attract youngsters with propaganda "oriented towards violent behavior." One of the groups affiliated with the organization is Chicago's Romantic Violence.

Skinheads have been the subject of admiring articles in *The Spotlight*, publication of the anti-Jewish Liberty Lobby, as well as *The Nationalist*, published by the small Maryland-based neo-Nazi National Democratic Front.

The proliferation of the skinheads poses a double threat: the spread of violence in American communities and a possible surge of youthful neo-Nazism. Hard-core membership in openly neo-Nazi groups in the U.S. has declined steadily over the last decade to a total of no more than 400-450 in 1987. The rise of skinhead gangs could reverse that trend.

Plainly, neo-Nazism teamed with a contemporary youth cult and associated with rock music is more attractive to potential young recruits than traditional forms of Nazism. Skinheads also offer the neo-Nazis something they have rarely enjoyed in the U.S.: a base of support from which to recruit. Only time will tell if the skinhead phenomenon is simply a passing fad.

Notes

CHAPTER 7

Student Reactions to the Holocaust

CHAPTER

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What the Holocaust Means to Me

by

Susan Kane

Although none of my family were killed in Europe, I always feel personally touched whenever I am forced to think about the Holocaust. The number of books I read, movies I see, people I talk and listen to do not seem to desensitize me on this subject. A direct confrontation with the Holocaust never fails to evoke strong feelings in me and raise terrible questions about the past and future. To avoid them, I often try to study the Holocaust from a distance, consigning it to the distant past, convincing myself that the people in the photographs were never real, that they're just statistics and stories from some ancient history book. But something always catches me, strikes within me so deeply that I know that I am the people in these pictures and I feel their pain and become overwhelmed by horror and cry out the unanswerable questions, "Why?!," "How?"

In the answer to these questions lie the lessons from the past which we must understand and make meaningful in the present. It is not enough to remember passively, to build monuments, give lectures, write books. History has shown us that society's memory is terribly short. Most people fail to see the past repeating itself - believing that new names, new ideals, new movements really differ from older destructive patterns. All of the weaknesses of human beings that Hitler played upon, a desire for easy answers to complex problems, fear of strangers, the desire to believe in innate superiority, jealousy, lust for power, natural aggression, all are alive and well and living here in America and elsewhere, waiting for the right maniac to twist them to his/her own purpose.

What then must we do to prevent the Holocaust from recurring? Each person must actively remember. For me, this means guarding myself against prejudice, bigotry and mindlessness, fighting injustice where I can and relating the lessons from the past to my own time. In addition, we, and the governments which represent us must send out a clear message for the future - that morality is not relative, righteousness and humanity are not meaningless words to be used as fronts for covert operations needed in the "real world," that human beings are never expendable. The ends, no matter how glorious, never justify the means if the means are humiliation, persecution and murder. The proliferation of modern terrorism, the state of geopolitics in the Middle East, Latin America, Africa, and Indonesia and the rise of cults, neo-Nazi and hate groups, prove to me that these ideals are not universally recognized! They must be, for the sake of the continuance of the human race.

Some Kind of Peace

by
Amy Schnupp

The following poem won first place in this 1988 national writing contest sponsored by the United States Holocaust Memorial Council. About 2,000 entries were received nationwide. Amy Schnupp, the winner, was a senior at Timken High School in Canton, Ohio.

White marble crosses that a society of hate
   created;
so unnecessary, vile, but love came too late
and as I walked through the green, green grass
of the cemetery that grew around
the tear-stained memorials
I couldn't help but question why
so many children had to die . . .
that mother's son who fought for
people he didn't know
(fought and killed to achieve some kind of
   peace).

Then the rain began, and the
crosses stood strong
with a grim determination,
somehow wise and somehow steadfast,
through the grey rain;
in each raindrop, a thousand deaths.

Why . . . and How?

How, in a world of ordinary people
seeking ordinary happiness,
can such death camps as Dachau
and Auschwitz arise . . .
and so successfully exterminate
humans whose only crime was
to believe, honestly believe, in something?

To live, for a Jew, was suddenly
a crime worthy of capital punishment,
a crime worthy of firing squads
and gas chambers
and crematoriums.

And there were experiments more dreadful
than the mind can conceive.
What human society can sit silent
and watch such atrocities?

What society could ever remain in
such apathy while millions of its brothers died?

What society, indeed.

It is ours.

America, the melting pot, is the
land of the free;
where every man has his rights and
is free to pursue
his own American Dream.

America is too civilized
and libertized
and democratic
to host a Holocaust . . .

It couldn't happen.

Not, to us.

Germany, too, thought that it
couldn't happen . . .
indeed, it was a country
filled with 'Christian' brethren
who loved and respected their land
and its government.

In fact, the Anti-Semitic movement
was not spread by rebelling citizens
with radical ideas;
oh, no, the Anti-Jewish policy was
perfectly legal and lawful
and . . .

But why, why couldn't it happen again?
. . . many years ago in a near land called
            (America)

there were also men who were
patriots and sang the red, white, and blue
until they were blue in the face,

but after a hard day at the office,
(or at conventions ratifying Constitutions),
they went home and saw the work
of people they owned:
Slaves.

Negroes weren't citizens or real
people with real dignity,
just workers in the fields,
picking cotton in the burning sun
to make their aristocrat owners rich.

And that . . . was legal, too.

The world is full of people
who live and make history,
and history has an uncanny
tendency to repeat itself.

Oh, the world is filled with laws

(I want the black beside me to have
my freedoms
and I want the Jews to build their
synagogues, freely)
but rights are denied
and people are stripped of their
dignity because of the sad callousness
growing in this society;
this 'humane' society.

Hitler practiced policies of
euthanasia;
thought himself God, perfectly
capable of deeming
some people worthy of life,
but some not even worthy of the
space they took up in this world.
soon, the old and the crippled and
and other 'undesirables'
were disappearing;
quietly being eliminated from
society, in an attempt to perfect society.

Who can say, I ask you, what
people are the
right people;
are desirable people?

Who has the right to live?
what it comes down to is,
that everyone must make his choice . . .
when men make laws that are right
and good and beneficial to society,
they should be obeyed;
but the laws of the Supreme God
should be the first laws of any man,
otherwise values and morals fade
into sickening oblivion,
and ordinary people become agents
of hostility.
we all share that potential,
and societal pressure
grouped with selfish interests
have ruined many a good man,
and driven them deeper, deeper
into the bottomless pit of hatred.

Oh, no, America is not exempt from
(organized) racism
and discrimination
and hatred of the blackest kind,
though we blindly believe ourselves so.

It is the wrath of this cold world,
my home,
that slaughters its own children
in the name of causes (that have a name)
but we sit back in apathy while
Holocausts stir under our noses.

I want peace . . .

Peace, with no more mothers crying
as babies are torn mercilessly from
their frail arms

Peace, with young men not having
to become soldiers and carry guns
and be separated from the women they love

Peace . . . with no strings attached

Peace that is not splattered with
human blood
but as I look out across the night
sky and I hear the distant machine guns
in faraway lands,
the deadly cadence of combat boot
I can see that peace is a long time coming,
for the television shows war and hate;

the deadly colorful scenes of
present-day soldiers killing (again)
all in the name of . . . (what?)
and in our own country,

the graffitied peace signs on the
subway walls
are covered with blood,
as it all happens . . . again.

Hate is leaving its mark.
Lord, how quickly we forget.

A Tear

A tear.
A glistening spark of life.
Dripping diamonds
  streaming from deep within the
  mines of the soul.
Slivers of crystal.
Converging.
Liberating.
  Extinguishing the remaining flicker
of life.

Ilene Gross

Apathy

World, hear our pain, count our dead.
Don't close your eyes or turn your head.
Our cries falling on deaf ears.
They murder us and no one hears.

See our agony. Heed our cries.
You're blinded by the Nazi lies.
Into the void we say a prayer.
World! Is it that you just don't care?

Your unconcern destroys us too.
No one aids the victimized Jew.
Our people lie buried deep in sod.
We wonder now — where is our God?

Randi Wyler

Lost Child

I am traveled and world-weary
My forgotten footprints are found
  in the sands of all time,
  in the sands white and pure, gleaming by
  waters,
  in the sands blown by raucous winds
  and scattered far.
Clinging to my heels are the grains of sand
  in which I am memorialized,
  eternalized. I am
  fossilized in the rocks of ages.
Remnants of my lost self
  are washed up
  on the shores of warm oceans
  as castaways and driftwood;
  they ride on the waves of stormy cold seas.
Reminders of what I once was and
  reminders of what I shall never be
  are carried in the heart of eternity.
    All life and breath stolen
    from my being;
    All right to choose between
    existence and death taken
    from me and cast afar over the horizon.
Night has descended on all the earth
  and I am in the abyss,
  left to exist within a shadowy memory.

Ilana Silberstein

To Never Forget

There are happy occasions like
birthdays and anniversaries.
Those you probably forget.
There are ordinary things like
school and work
Those you probably forget
Then there is torture like
death, hunger, and starvation
Not death like the ordinary die
but death that's forced upon
These occasions you never forget
Not a day do you not remember
Not a night do you not have nightmares
Not a second do you feel safe.

Najia Shakoor

Silent Fear

They were silent,
So were we.
All of us fearful of the Nazi's brutal
violence.

They were afraid,
So were we.
Non-jews could have been next for the
death camp train.

They were helpless,
But we were not.
They couldn't stop it,
And we didn't.

Beth Cain

Clouds

The dark lifeless cloud looms
Over empty shells of humans
The weight of death continues
to press them into the earth
The cloud becomes heavier
and darker
and more lifeless
The shells begin to crack and
crumble
Until there is nothing left
Of what the shells had once been
There is no true life left.

And outside the sun shines
brightly
on
And weightless dove white clouds
float lazily by.

Erin Orr

Silence

There is only silence left;
A dark silence piercing the air
With its horrifying anger.
Where the footsteps of fear
No longer walk in the streets.
And never again will the sounds
Of laughter, love, and happiness
Be in the air; for it has been taken away
From innocent people
And consumed in the everlasting
Flames of death.

Lisa Peck

A Faceless Nation

Faceless people fighting hopeless battles
Anonymous struggles of endless strife
Worn and tattered clothes and foresight
Yet strong belief in strength and life.

Faceless people with dimly-lit futures
Rows and lines of shadowed sorrow
No room for joy and freedom there
But definite assurance of a painful tomorrow.

Faceless people resisting defeat
Unknown in name and often in deed
Striving to accomplish their goals of opposition
Through reason assured that they would not
succeed.

Faceless people helping one another
Believing that justice and pride should be worn
As they struggled to help the people around them
They paved a path for generations not yet born.

Faceless people remaining faceless
Winning and failing in their different fights
Giving courage to all of humanity
So people with faces could have their rights.

Lisa Goldoftas

Children of the Holocaust

Children were meant to be
loved, secure, and carefree.
They grow beneath a parent's watchful eye
as they play and laugh and sometimes cry.
But Holocaust children were different you see.
They had no chance to be happy and free.
The life they knew must have been worse than death —
for they felt relieved to take their final breath.
How do you tell a child that these goodbyes are forever?
When will they see Mommy again? — NEVER!
The innocence we find so touching in a little one
is instantly destroyed by the firing of a gun.
Did they deserve torture? What did they do?
They were punished for the crime of being a Jew.

Shari Protus

Just Like Today

Just like today
the sun was shining,
but smoke from the ovens covered it.
Just like today
the birds were singing
but calls of "Shema Yisrael" were louder.
They could not see the sun.
They could not hear the birds.
They could not smell the freshness of
spring air —
They met the death before they started life . . .
The sun was shining,
just like today . . .

Vera Talanker

Notes

Notes

CHAPTER 8

Suggestions for Student Activities

CHAPTER

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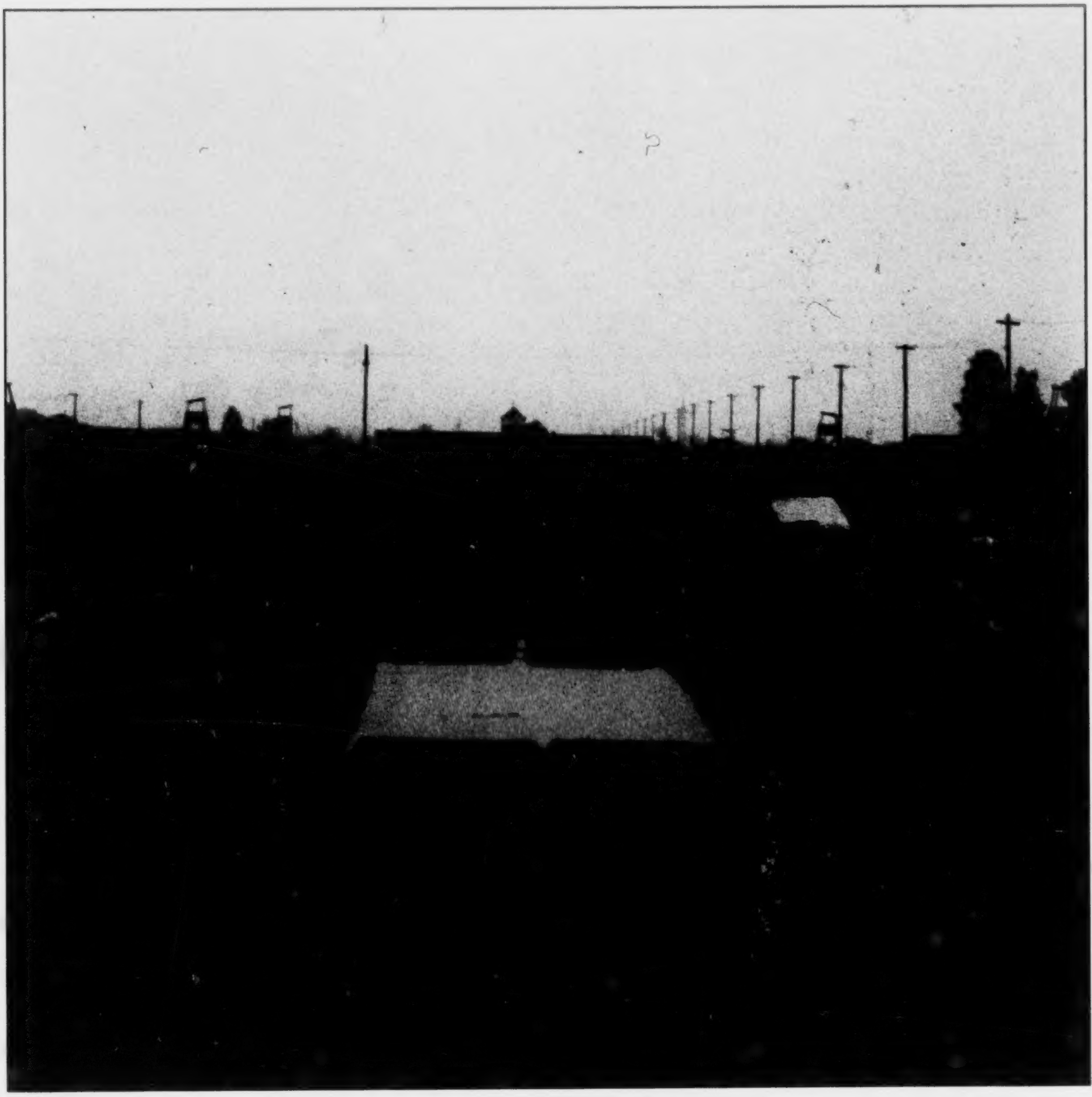
Suggestions for Student Activities



CHAPTER

8

Suggestions for Student Activities

Topics for Research, Class Reports, and Projects

1. Use magazines and journals of the 1930s and early 1940s and microfilms of newspapers to find articles on the rise of Nazism and the events of the Holocaust. Photocopy, summarize, and mount the articles for class display to show that the world really knew.
2. Research the story of the *St. Louis* boat in May 1939. Show how more than 900 Jewish refugees had to return to Europe. Discuss the reasons they were refused admittance to Cuba and the United States. Explain what ultimately happened.
3. Investigate the use of Nazi mass psychology and the techniques they used in subjugating most of the countries of Europe.
4. Explore how education was corrupt in the planning, construction, and execution of the "Final Solution." Note the expertise of engineers, architects, city planners, transportation executives, scientists, and doctors in establishing and maintaining the network of concentration and death camps.
5. Read the poetry of the children of Terezin Concentration Camp and the diaries of other children of the Holocaust. Respond with original poetry, art work, and essays.
6. Organize an oral history project in the community by taping individual interviews of survivors of the Holocaust and then transcribing the tapes for publication in a journal of testimonies. Contact local temples, churches, and survivors' organizations for names of individuals who may have experienced ghettoization, deportation, hiding, concentration camp life, or work in the underground. Other individuals may have hidden refugees, helped in rescue or resistance work, or helped liberate the camps as members of the armed forces.
7. Investigate situations of persecution, terrorism, and mass killings in history or the world today. Write a research paper or construct posters and give oral reports. Contemporary situations could include Bangladesh, Biafra, Cambodia, El Salvador, Iran, Lebanon, North Ireland, South Africa, and Uganda.
8. Take a field trip to a temple to learn about Jews and how they worship. Write a research paper or give an oral report on Judaism.
9. Create a diorama of a camp.
10. Draw a time line of major events from 1933 to 1945.

11. Write a report or give an oral presentation about the Righteous Gentiles, or people who helped the Jews.
12. Read and report on a fictional work relating to the Holocaust.
13. Select articles from current magazines and newspapers that show man's inhumanity to man. Create a small poster with the clipping and a summary of events. A personal reaction might also be required.
14. Create original poetry and/or short stories in response to your study of the Holocaust. This original work could be organized into a book of writings done by the class.
15. Create maps indicating the location of significant events during the Holocaust.
16. Create a slide presentation of a camp and/or conditions in the ghettos.
17. Create original art work in response to the experiences of this unit of study for school and community displays.
18. Create original art work in response to your study of the Holocaust. Work with other students to make slides of the art work. Tape commentaries about your art work.
    Use this material as an audiovisual program.
19. Investigate art and propaganda during World War II.
20. Investigate one of the following Holocaust subjects:
    a. the world that was
    b. history of anti-Semitism
    c. rise of Nazism
    d. world apathy
    e. ghettoization
    f. deportations
    g. concentration, labor, and death camps
    h. children of the Holocaust
    i. rescue
    j. righteous of the nations
    k. passive, active, spiritual resistance
    l. liberation
    m. personal accounts of survivors
    n. personal accounts of liberators
    o. personal accounts of bystanders
    p. personal accounts of perpetrators
    q. Nuremberg trials
    r. Eichmann trial

s. Demjanjuk trial
t. faith during and after the Holocaust
u. Holocaust as portrayed in the arts, music, poetry, essays, drama, or film
v. hunt for Nazi war criminals
w. survivors' organizations or gatherings
x. artifacts and memorabilia of the Holocaust, e.g., Precious Legacy
y. psychological and sociological studies of the Holocaust
z. second generation
aa. Jewish Holocaust literature
bb. Christian response to the Holocaust
cc. awareness of and response to world situations today
dd. legacy for our generation

Composition Topics — Jewish Life in Europe Before World War II

Directions. Research the history of one of the Jewish communities in Europe prior to World War II. Immerse yourself in your studies so that you will have an understanding of the life that thrived in that community. Assemble a resource folder that will include the following:

Title Page

Blank Page

Table of Contents

Introduction

Well-written Subject Matter

Conclusion

Appendix (optional)

Bibliography

This Assignment Sheet

Suggested Topics.
Early History of the Community
Relationships with the Outside World
Festive Celebrations
Communal Organization
Philanthropic Societies
The Rebbe and His Followers
Plans for the Future
Outstanding Personalities
Tradesmen and Craftsmen
Interview with a Person Who Lived in the Locale
Cultural Life
Family Life
Political Movements
Education
Religious Worship
Commercial Enterprises
Holiday Observances
Important Buildings
Town Characters
Other Topics of Your Choice

Ideas for Appendix.
Map of the City or Village
Pictures of People and Places
Reproduction of Documents of Interest
Letters and Photographs
Charts or Graphs

Alternate Option. You may choose to discuss the history of any nationality group that fell victim to the Holocaust. Present the results of your research according to the format suggested above.

Composition Topics — Rise of Nazism

Directions. Research and report on the beginnings and the rise of Nazism prior to World War II. Discuss as many aspects as possible of the totalitarianism of Hitler's Germany. You may include reports on the world's response to the spread of the Nazi ideology. Introduce your own comments and opinions of the material you have researched. Assemble a research folder that will include the following:

Title Page

Blank Page

Table of Contents

Introduction

Well-written Subject Matter

Conclusion

Appendix (optional)

Bibliography

This Assignment Sheet

Suggested Topics.
Philosophy of the Nazi Party
Leaders and Officials of the Nazi Party
Propaganda of the Nazi Party
Youth Movements of the Nazi Party
Nazi Anti-Jewish Laws
Aryan Myth
Munich Beer Hall Putsch-1923
Jews in Germany: 1933-1939
Hitler as Dictator: 1933
Hitler's Gradual Rise to Power
Mein Kampf
Nuremberg Laws: 1935
Kristallnacht
Appeasement at Munich: 1939
Terror Organizations : SA, SS, Gestapo
Political Concentration Camps
Germany After World War II-Defeat
  and Despair
Other Topics of Your Choice

Ideas for Appendix.
Map of the City or Village
Pictures of People and Places
Reproduction of Documents
  of Interest
Letters and Photographs
Charts or Graphs

Composition Topics — Life in the Ghetto/ Ghetto Uprisings

Directions. Research and report on the life in one of the many enforced ghettos during the period of mass annihilations. Discuss the heroism of the uprisings that took place. Include your own evaluation of the experience and evidence that you gain from your research. Assemble a research folder that will include the following.

- Title Page
- Blank Page
- Table of Contents
- Introduction
- Well-written Subject Matter
- Conclusion
- Appendix (optional)
- Bibliography
- This Assignment Sheet

Suggested Topics.

- Jews of Poland Forced to Live in Ghettos
- Isolation From the Outside World
- Judenrat
- Widespread Starvation
- Struggle to Maintain a Cultural Life
  - Theater
  - Orchestra
  - Newspapers and Publications
  - Lectures
- Education in the Ghetto
- Slave Labor in Nazi Factories
- Individual Acts of Heroism
- Testimonies of Reasons for Fighting in the Face of Certain Death
- Warsaw Ghetto
  - How the Warsaw Ghetto Was Organized
  - Daily Life in the Warsaw Ghetto
  - Organization of the Uprising
  - Leaders of the Revolt
  - Actual Fighting in the Uprising
  - Testimony-Aftermath

Alternate Option. You may choose to comment on the following statement by a survivor of the Warsaw Ghetto revolt who describes Jewish reaction to Nazi persecution:

> "The people of the ghetto did not want to believe the truth. . . . An ordinary person's imagination could not encompass the greatest of all crimes in the history of humanity."

Interview with a Holocaust Survivor

Directions. Ask a survivor of the Holocaust to share his or her experiences with you. Explain that you want to prepare a meaningful testimony of that person's experiences as a tribute to that person and others who have survived the Holocaust catastrophe. Your report will be added to a *Journal of Testimony*, which includes reports prepared by other students who have interviewed survivors.

Submit the questions to the interviewee before you begin. Ask permission to tape the interview. Keep in mind that each interview will be different. Tell the Holocaust survivor to feel free to discuss the following:

1. His or her life in Europe prior to the Holocaust
2. Arrival of the Nazis in the community
3. Life in the ghettos
4. Deportation
5. What happened to family and friends
6. Survival in the concentration camps
7. Hiding and other means of escape
8. Liberation
9. Return to the community and reunion with family and friends
10. Beginning a new life
11. Religious attitudes and values
12. Impact of the Holocaust experience on the survivor's family
13. Survivor's feelings about Holocaust studies
14. Reality of the Holocaust today

Transcribe the interview. Write a brief introduction about the survivor. Include a current picture, if possible, or any additional appropriate pictures, if available. Conclude the written interview with your own personal observations and conclusions. Let our class contribution to the Holocaust memorials, studies, and tributes be a living *Journal of Testimony*.

Research Assignment — Investigation of Life, Death, and Survival in Concentration Camps

Name of Concentration Camp:

Location of Camp with Description of Surrounding Area:

History of the Camp:

How Victims Perceived the Camp:

Arrival:

Processing:

Daily Routine:

Personnel:

Examples of Individual Experiences:

Installations and Sites of Punishment and Extermination:

How the SS Perceived Their Roles:

How the SS Administered the Camp:

Resistance in the Camp:

Rescue in the Camp:

Student's response to this research of life, death, and survival in the camp:

Student Worksheet — Rise of Nazism

Directions. Read each topic carefully. In the space provided, define each topic with specific information. Write clearly and neatly. If necessary, continue your answer on the back of the page, numbering each answer properly.

Topic	Identification
1. Munich Beer Hall Putsch	
2. First Political Concentration Camp	
3. *Mein Kampf*	
4. Weimar Republic	
5. September 15, 1935	
6. Rudolf Hoess	
7. Versailles Treaty	
8. Buchenwald	
9. November 1923	
10. Ernst Rohm	
11. S.A.	
12. November 9–10, 1938	
13. Dachau	
14. November 6–7, 1938	
15. Ernst Vom Rath	
16. Landsberg	
17. Germany invades Poland	
18. Lebensborn	
19. Herschel Grynzspan	
20. Evian, France	
21. Destruction of Synagogues in Germany	
22. Gestapo	
23. Germany enters Rhineland	
24. Annexation of Austria to Third Reich	
25. Public burning of books	
26. Burning of the Reichstag	
27. Nuremberg Laws	
28. Night of the Long Knives	

Topic	Identification
29. July 1939	
30. Swastika	
31. Hitler Jugend	
32. Judenrat	
33. Putsch	
34. The St. Louis	
35. German occupation of Czechoslovakia	
36. Reich Citizenship Law	
37. Aryan Myth	
38. Mischling	
39. Reich Citizenship Law	
40. German Parliament	
41. Nordic	
42. NSDAP	
43. Law of Protection of Jewish Blood and Honor	
44. 1936 Olympics	
45. Name for Nazi-imposed Jewish Council	
46. Hitler is made Chancellor of Germany	
47. Final Solution	
48. Arrest of 30,000 Jewish men	
49. Murders of the S.A.	
50. Lebensraum	
51. Emanuel Ringelblum	
52. Reinhard Heydrich	

How to Create a Holocaust Publication and Memorial Service

Suggested Time: 4-5 class periods of 40 minutes each

Before undertaking this project, students should have thorough knowledge of the Holocaust including background information, deportations, concentration camp experiences, resistance movements, etc. This project would serve well as a culmination of a unit on the Holocaust.

I. Objectives

- A. The student will empathize with the Holocaust experience by expressing themselves in their own words and drawings.
- B. The student will gain a greater understanding and appreciation of everyday things that are taken for granted.
- C. The student will learn that painful experiences can serve as an inspiration for creating beautiful words and pictures.
- D. The student will share personal creations with other students in a memorial service.

II. Procedures

- A. First Session
  1. During the class period, have students write either two to four stanzas of poetry or one to two paragraphs of prose. Topics can focus on any aspect of the Holocaust.
  2. Have interested students draw designs for a cover to accompany the writings.
  3. As a homework assignment, have students collect the names of any relatives who were lost in the Holocaust and bring the names to class the next day.
- B. Second Session
  1. Ask students to select one of the designs drawn the previous day for the cover.
  2. Arrange the writings in a desired order and add other drawings as illustrations to the written material.
  3. Decide whether students or the teacher will type the written material. The teacher can reduce or enlarge drawings with the use of the school's photostatic equipment so that the drawings will fit the written material. The publication can then be reproduced or professionally printed.
- C. Third Session
  1. Have students read their writings aloud in preparation for a memorial service.
  2. Discuss the procedures to follow for a memorial service.

D. Fourth Session
  1. Conduct the memorial service using the following guidelines:
    a. dimmed lights
    b. appropriate background music
    c. procession of students carrying *yahrzeit* candles
    d. have students set candles in prominent place and take positions on the stage
    e. have students read their own writings
    f. moment of silence
    g. read names of lost relatives and friends
    h. recitation of mourner's prayer (Kaddish)
    i. recession of students
    j. distribution of publication to students
  2. Suggestions for Music
    a. "Ani Maamin"
    b. "The Partisan Song"

Notes

Notes

Notes

CHAPTER

9

Resources

VOYAGE OF THE DAMNED
While Six Million Died

CHAPTER

9

Resources

REMEMBER!
CLEVE HTS HIGH SCHOOL U.S.A.
June 1979
OHIO REMEMBERS THE HOLOCAUST

Designed by
Jacob Hennenberg

CHAPTER

9

Resources

Media Resources

Films/Videos

Ambulance
This is a trigger film that gives perceptive viewers a microcosm of the Holocaust. The film was made by Janusz Morganstern, a Polish Jew who lived through the Holocaust. He chooses children, the most innocent of the innocent, to recreate a scene that has occurred with multiple variations countless times. With extraordinary economy of imagery, he shows how the schoolmaster offers spiritual resistance when physical resistance is impossible. The teacher maintains his dignity by easing the passage of his charges who still believe that it is the role of the adults to protect the young. Probably based on the hero Janusz Korczak, this little film gives a strong message that haunts the viewer long after its conclusion. *Nine minutes, black and white*

Anne Frank: A Legacy For Our Time
This is an interesting trigger film that serves as an introduction to the Holocaust and provides material for the discussion of the nature of anti-Semitism, prejudice, discrimination, and fascism. The film clearly defines and analyzes these concepts in a way that will be meaningful for students in grades 5-6 and will spark discussion. Told through the life and words of Anne Frank, the film focuses on the Holocaust as a lesson for all mankind. "The real lesson is not in the tragedy of the past, but the hope for the future." *19 minutes, black and white*

The Attic: The Hiding of Anne Frank
The CBS television special presents the story of Miep Gies who, with her husband and a few other Dutch people, helped hide the Frank family and their friends from the Nazis for two years. Many incidents described in Anne's diary are portrayed, but through the eyes of one who daily risked her life to help those in hiding. The film is based on Miep Geis's 1987 autobiography, *Anne Frank Remembered*. *90 minutes, color*

Camps of the Dead
This is a documentary view of the death camps as they were liberated in 1945. The footage, comprised entirely of materials provided by the Allied army cameramen, shows the camps as they were found: with living skeletons, bodies strewn everywhere, the crematoria, and the mass graves. Each camp had its own specialty as revealed by the camera. The film is excruciating to watch, and extreme care should be taken in its use. It would not be responsible for a group leader to use it with general audiences. Rather, the film lends itself to serious use in teacher sensitization sessions and in academic settings. It can be used to compare dehumanization in World War II to "Roots" slavery. *10 minutes, black and white*

Children of Terezin
The film tells the story of the Terezin concentration camp and its children and their artwork. It is told from the viewpoint of the children's teacher. *60 minutes, color*

Courage to Care
Nominated in 1986 for an Academy Award as the Best Documentary Short, this film is about the few, but significant, individuals who knowingly risked their lives during the Holocaust to aid Jews. It is about ordinary human beings who could not close their eyes to those in need, who opened doors, fed strangers, kept secrets, and provided hiding places. *30 minutes, color*

Danzig 1939
This is a sensitive and penetrating documentary about the struggle of the Danzig Jewish community to survive the brutal assault of the Nazis. The story of their battle is woven around an exhibit of the religious treasurers of the community, treasures described as "the only Jewish communal collection in the world to survive the Holocaust." The film provides an insight into the uprooting of an entire community, in the face of certain extinction, and the impact on the families involved. Interviews with survivors, film footage from 1939, and photographs of the lost community combine to paint an unforgettable portrait. *30 minutes, color*

Denmark 1943

This film describes how the Danish Jews were saved from the Nazis in World War II. The story is told in terms of what actually happened in one small fishing village, Gilleleje, and is depicted through imaginary reenactment of Danish students. *22 minutes, color*

The Diary of Anne Frank

The famous film (now also in video) is about the life of Anne Frank. *170 minutes, color*

Escape from Sobibor

The CBS television movie portrays life in the Nazi death camp, Sobibor, in eastern Poland and the prisoners' desperate and daring plan to escape. Several attempts were made, each ending in disaster, before the largest prisoner escape from a Nazi death camp in World War II occurred on October 14, 1943. Of the more than 600 prisoners involved in the escape, about 300 made it to freedom. A study guide is available. *180 minutes, color*

Faces of the Holocaust

This unique series of nine video tapes was expressly created to supplement the curriculum *The Holocaust: Prejudice Unleashed*. Five survivors tell their stories of living through the Holocaust — from the Ural Mountains of Russia to the forests of Poland, from the bomb shelters of Berlin to the brutal death camps. Two liberators of concentration camps tell what they found, how they and their comrades dealt with the reality, and how they rescued the camp inmates. A Christian woman relates how she saved Jewish women in her home in Holland, displaying courage and risking everything to save others. The series also includes interviews with a daughter of survivors and a young German exchange student. All the interviews, except for the young German, are with Ohio residents. The video tapes may be used individually or collectively, as each stands on its own and has an accompanying teacher's manual. *Faces of the Holocaust* was produced by Renate Frydman and directed by K. Roland Knight through Wright State University Television Center. It is available through SOITA, Miami University, Oxford, OH 45056, or call Jewish Federation of Greater Dayton at 513-854-4150.

From Dust and Ashes

This documentary film shows survivors, scholars, and clergy as they confront the Holocaust. It is based on the Holocaust Conference held at Kent State University in Kent, Ohio, in April 1982. *60 minutes, color*

Genocide

This is a moving documentary about the rise and fall of the Nazis. Presented by the Simon Wiesenthal Research Center, this program is rich in information, historical footage, and personal accounts. It details Eastern European Jews — their culture, music, and ultimate tragedy. It conveys the fears and degradation of the victims without being overly gruesome. The film aims toward bringing about an emotional response rather than attempting to shock the audience. It is one of the most effective and comprehensive programs on the Holocaust. *60 minutes, black and white*

Genocide

This documentary film was produced by Thames Television as part of "The World At War" series. Narrated by Sir Laurence Oliver, it tells the inhumane story of Hitler's "Final Solution." Set within a historic frame from the 1920s — when waves of anti-Semitism swept through Germany — to 1945 when the remnants of European Jewry were released from death camps — the film exposes the methodical insanity of the Nazi era. Extraordinary film footage, much of it never seen before, and the interviews with death camp survivors, as well as Germans who were directly involved with implementing the "Final Solution," combine to make this one of the best documentaries on the Holocaust. *52 minutes, color*

The Hangman

Based on the poem by Maurice Ogden, the film depicts townspeople who are condemned and hung, one by one, by a mysterious strange visitor. The remaining townspeople find a rationale for each hanging. However, the hangman's rope is really intended for the last survivor who has failed to protest any of the other hangings and now finds there is no one left to protest on his behalf. The film has excellent potential for class discussion of apathy, fear, indifference, and prejudice. *12 minutes, color*

Image Before My Eyes
Made by Josh Waletsky for YIVO and consisting chiefly of old home movies, photographs, and interviews with emigres and refugees, this film gives a multifaceted picture of Jewish life in Poland before the war. The religious aspects are somewhat minimized. Scenes are from Korczak's school, from "show biz," town markets with peddlers and beggars, the current of German politics, society and culture. The film is considered to be an intellectual adventure. *90 minutes, black and white*

In Dark Places: Remembering the Holocaust
This film explores the attempts of a few individuals to come to terms with the Holocaust. Among them are the survivors of the ghettos and concentration camps and their children as well as members of the New Art Players who perform and discuss their play based on the experiences of survivors. The film does not attempt to reconstruct the actual history of the period; rather it is concerned with the present, with the ways in which the past reverberates in our current consciousness. *58 minutes, color*

Jews of Lodz
This is the story of Chaim Rumkowski, his rise, his illusory triumphs, and the eventual destruction of the Lodz ghetto in Poland. It depicts activities of the Jewish Council, the condition of daily life for the ghetto inhabitants, and Rumkowski's relationship to the Nazis. Archival material is used. *55 minutes, black and white*

Joseph Schultz
Vital questions concerning personal moral choice vs. obedience to authority are raised in this film which is based on an actual incident that occurred during World War II. Joseph Schultz is a soldier in the Nazi army fighting in Yugoslavia. He has been a "good soldier," following orders that resulted in death and destruction. Yet, one day when Schultz is ordered to take his place as a member of the firing squad and execute a group of villagers, he refuses to raise his rifle. Forced to choose between killing or being killed, Schultz joins the villagers and is executed with them. This film is a provocative discussion starter. *14 minutes, color*

Jude
Jude is about the passage of time and its effect on our minds. The central point of the film is that, as time passes, our minds continually change our perceptions of the past, forgetting some details and inventing new ones. The film achieves these effects by combining historical documentary footage with hand drawn imagery. The film is composed of five cycles. As the film progresses to the third and fourth cycles, there is successively more animated imagery and less documentary footage. Each cycle gets shorter. The aim is transforming both the sound and the images from their "real" forms at the start to their abstracted forms at the end is to show how important it is for us to constantly push ourselves to remember the origins of our collective historical and personal consciousness. *14 minutes, black and white*

Judgment at Nuremberg
This film is a fictionalized account of the trial of Nazi war criminals and serves as a case study of Germany during the Holocaust. It provides insight into the issues of freedom of choice, obedience to authority, and responsibility to mankind. *186 minutes, black and white*

Kitty: Return to Auschwitz
As a teenager, Kitty Felix Hart was inmate 39934 in Auschwitz. She survived. Over 30 members of her family and many of her school friends did not. From her home in Birmingham, England, and from the grounds of the concentration camp where she walks with her grown son 34 years after her liberation, Kitty recalls her past. This exploration of a horrifying, almost incomprehensible, time becomes real and deeply meaningful through the sheer dynamism of Kitty herself. *90 minutes, color*

Klaus Barbie
This film is a discussion of the report issued by the Justice Department on Gestapo agent Klaus Barbie and his recruitment into the United States Army Intelligence after World War II. It raises concern about the circumstances that led to the Army using Barbie as an agent, the Army's prevention of Barbie's arrest by the French government for war crimes,

and Barbie's resettlement in South America. The film is enlightening, with insight into the justification of Barbie as an Army intelligence agent and the fear in the late 1940s of the Cold War with Russia. *50 minutes, color*

The Legacy: Children of the Holocaust

Five children of Holocaust survivors express their experiences growing up with survivor parents: the loss of most or all of their relatives, the impact of the Holocaust on their lives, the over-protectiveness of their parents, and fears that another Holocaust may occur. This film explores the transition from being a survivor to becomming a parent. *23 minutes, color*

The Legacy of Anne Frank

This documentary features the well-known story of Anne Frank. It includes authentic scenes of her school and hiding place as well as interviews with Dutch citizens who knew Anne as a child. Anne's father appears in the film. *30 minutes, color*

Lena: My 100 Children

Based on the book *My Hundred Children* by Lena Kuchler-Silberman, this film protrays Lena's experiences in helping 100 Jewish children in Poland following the liberation of the concentration camps in the spring of 1945. As a Jewish woman who converted to Catholicism and changed her name to escape the Nazis, Lena committed her life after the war to nursing the children back to physical and emotional health and eventually leading them safely to Israel. *90 minutes, color*

Let My People Go

This is a chronological documentary story of modern Zionist history. Using authentic film footage, this film was originally produced as a television special. The first half of the film tells the story of early pioneering in Israel and the riots of the 1930s and emphasizes the Holocaust (including explicit footage of the death camps). The second half of the film tells of the rebirth: the illegal immigration, the War of Independence, and the Ingathering of the Exiles. The film is a memorable one, placing major events in the context of modern Jewish history, with a superbly written and paced narration and a sensitive use of music. It is an effective and moving film, stirring strong emotional feelings in many viewers. The film provides an excellent overview of the broad outlines of the Holocaust and the rise of modern Zionism, especially for uninformed audiences. *54 minutes, black and white*

The Magician

A group of young boys are enchanted by a carnival shooting booth. Bit by bit they are drawn in, taught to shoot the rifle, trained to shoot dolls, drilled in marching, and marched off to war. This film illustrates how even innocent children can be taught to kill. *13 minutes, black and white*

Memorandum

This film is an interpretive documentary, interweaving events that took place after the war with scenes from the Holocaust itself. It is the story of a survivor, Bernard Laufer, later a glasscutter in Toronto, who returns to Bergen-Belsen which was liberated by the British. The comments of Laufer and his son are intercut with a short history of German persecution of the Jews, the opening of the Autobahn juxtaposed with the opening of the death camps, and a present-day retelling of the Holocaust, including the establishment of a Dachau museum and an interview with a Polish Jew who carries with him at all times the charred remains of those who died at Treblinka. Simultaneous with Laufer's visit is a trial of SS officers who were involved in the medical experiments that took place in the death camps. *58 minutes, black and white*

Miracle at Moreau

Based on a true story, this film portrays the rescue of Jewish children by crossing the French border into Spain. The children were saved by Righteous Gentiles. This film shows the interactions of Catholic and Jewish children in a convent school. *60 minutes, color*

Music of Auschwitz

In this 16-minute segment, originally televised over CBS-TV, newsman Morley Safer accompanies Auschwitz survivor Fania Fenelon on her return to the infamous Auschwitz women's orchestra. Fenelon tells of her journey through the hell of the Holocaust from her initial imprisonment in Paris as a member of the French underground to her deportation. As a member of the orchestra, Fenelon was a witness to life in the deathcamp, playing march cadences by day for prisoners on their way to the gas chambers and waltz tempos at night for the entertainment of the Nazi guards. In her uniquely personal account, Fenelon captures the experiences of all Holocaust survivors. Fenelon is the author of *Playing for Time. 16 minutes, color*

Nazi Concentration Camps

This is the official film record of the Nazi death camps as photographed by Allied forces advancing into Germany. By then the fires in the Third Reich's crematoria had been reduced to smoldering ash, but the remaining evidence was so unspeakably horrible that, were it not for this film, the mind would refuse it. We are made witness to the half-dead prisoners, victims of medical experiments, gas chambers, and open mass graves of the camps whose very names have become synonymous with human suffering and degradation. This film should be carefully used and shown only to mature audiences. *59 minutes, black and white*

Night and Fog

In French with English subtitles, this is a brilliant and powerful film on the world of the concentration camp. It juxtaposes scenes from the present with footage shot in the camps. Many of the scenes are extremely painful and shocking. The film should be carefully used and shown only to mature audiences having previous knowledge of the Holocaust. *30 minutes, color*

Nightmare: The Immigration of Joachim & Rachel

Nightmare is presented through a series of flashbacks; children on a boat docking at New York City join their uncle in America and recall their desperate ordeal. The ghetto scenes are filmed in black-and-white, and the immigration scenes are in color to contrast the harshness of the old life and the promise of the new. Scenes of the Warsaw Ghetto and the uprising are shown. Suitable for younger audiences, the film appeared on the PBS children's program. *27 minutes, color*

The Oppermans

This film depicts the Oppermans, a wealthy German family, who own a lucrative furniture business, know people in high places, and have comfortable lives. They are also Jewish and lived during the time of Hitler's rise to power. This moving drama portrays the harsh awakening to anti-Semitism facing the Oppermans — loss of social standing, business, and nationalism. It is realistic story showing the day-to-day stripping away of a people's heritage and honor. *120 minutes, color*

Our Time in the Garden

This short film is the true story of a young Jewish woman growing up in Berlin at the time of Hitler's rise to power. It begins as a vividly detailed chronicle of her charmed and secure life, which has its center in the family's walled garden. But anti-Semitism becomes a shattering force as the Nazis take control and her family reaches its fateful decision to abandon Germany forever. The family's home movies that they escaped with over 50 years ago are treated through special effects photography and are combined with overlapping sound tracks to re-create a sense of those lost times. The films explores the impact of history on an individual. *15 minutes, black and white*

The Precious Legacy: A History of Jewish Prague

This film describes Prague's long, vibrant Jewish history and shows synagogues, art work, and famous people who contributed to this culture. It explains the Nazis' intent to create a museum to an extinct race after 1939 and shows the multitude of religious and cultural items that were taken from the Jews. *15 minutes, color*

Reunion

This is a moving story of the liberation of French prisoners from Nazi concentration camps. It is a quietly understated film, recorded by U.S. Army Signal Corps cameramen and the great French still-photographer Henri Cartier-Bresson who was a prisoner in one of the camps. We see the removal of the prisoners to temporary hospitals, and we share with them their joyful reunions with families and friends in Paris. *21 minutes, black and white*

Robert Clary: A5714 A Memoir of Liberation

This is a documentary film (also available on video cassette) of Robert Clary's experiences during the Holocaust, from his childhood in Paris, France, to his imprisonment and liberation from Buchenwald. It is an Emmy Award winning film. A study guide is available. *55 minutes, color*

Shoah

This is Claude Lanzmann's searing 1985 documentary about the Holocaust. Containing no archival footage or stills, Lanzmann uses subtitled interviews with death camp survivors, former SS men, Polish farmers and villagers, German men and women, and other perpetrators and bystanders. Small sections of the film can be used effectively in the classroom. A study guide is available. *9½ hours*

Susan: A Mengele Twin

This is a deeply moving personal story about the Holocaust told by Susan Vigorito, the youngest survivor of Mengele's tortuous experiments performed on twins. The story is told through the eyes of a toddler with the understanding of a woman as Vigorito relates the events she experienced as a child: hiding in a cellar, the trip to the concentration camp, the horrifying experiments, the death of her twin sister, liberation, and reunion with her beloved grandmother. 55 *minutes, color*

Thunder in Munich

This is the true story of Ruper Meier, a German Jesuit, who returned from World War I a combat hero. He plunges into rebuilding the self-respect of the German people during the days of the Weimar Republic. He fights the Nazis and is sickened when Hitler seizes power. He plays it safe for awhile, not openly defying them. But when his parishioners become infected by anti-Semitism, he preaches against it. The Gestapo warns him. His superiors counsel caution. He promises to be careful, but when the Nazis start to arrest the Jews and cart them off to concentration camps, he can be careful no longer. He openly denounces the Nazi Regime from the pulpit and is arrested and sentenced to a concentration camp where he dies. This film is an honest exploration of "the Deputy" question. *28 minutes, black and white*

Trial at Nuremberg

This film describes the trial of the top 21 Nazis charged with crimes against peace and humanity. It includes American and Russian films to document the 11-month trial. *26 minutes, black and white*

Verdict for Tomorrow

This is a well-documented account of the Eichmann trial narrated by Lowell Thomas. The film is based on the actual footage gathered during the Eichmann trial in Jerusalem and utilizes the trial as a reminder of Nazism and Jewish persecution rather than as a "dated" legal representation. The film is very laborious in its presentation and can be effectively used in studying the issues of war crimes in an advanced class. *28 minutes, black and white*

Vichy: Heritage of Hate

This film examines World War II in France and her role as a collaborator with the Third Reich. It shows the role of the Vichy government and the Resistance movement and portrays those who joined the SS and their justification for doing so. A well-balanced presentation with views from all sides, the film includes Hitler's reason for allowing France to be the only German occupied country to have her own government. With the impending trial of Klaus Barbie, France is confronted with her past, one that few French seem willing to accept. *80 minutes, color*

The Wannsee Conference

This film reenacts the Wannsee Conference which occurred on January 20, 1942, in a Berlin suburb. The only item on the agenda was the "Final Solution." Reconstructed from a memorandum of the meeting dictated to a secretary by Adolf Eichmann, the film lasts exactly as long as the meeting itself did and portrays the air of normality that pervaded these discussions of death. *85 minutes, color*

Warsaw Ghetto

This is a powerful, yet low-keyed, documentation of one chapter in the story of German barbarity against the Jews. Produced by BBC-TV, the film recalls the story of the ghetto from its creation in 1940 to its destruction in 1943. Narrated by a survivor, the film details the daily struggle to survive, the poor sanitation, the smuggling of food from the outside, the special persecution of religious Jews, the deportations, the collaboration by some, and the resistance by others. This sensitive film documents atrocity and barbarity on the one hand (including some explicit scenes of death and mass burial as starvation and suffering in the ghetto increase) and an attempt at maintaining human dignity on the other hand. *51 minutes, black and white*

The Wave
Based on a true event in a California high school, this film shows students becoming more and more willing to blindly follow orders and discriminate against those outside their immediate group. Recreating the five days during which the wave grew and grew, the film ends with a dramatic climax. *55 minutes, color*

When I Am Little Again
This Israeli production combines the actual words of Janusz Korczak with original photographs and scenes of contemporary children to depict the experiences of the children in the Warsaw Ghetto. Although the focus of this film is on the children, the figure of Janusz Korczak looms large as their protector. His spirit and example continue to inspire us today. Knowledge about the activities of Janusz Korczak is a prerequisite to the full appreciation of this film. *2[illegible] minutes, color*

Witness to the Holocaust
This film contains seven 20-minute segments of interviews with survivors and documentary film footage. It can easily be used in sections. *140 minutes, black and white*

Yearning to be Free
This is a trigger film that presents a satire on the Nazi rally in Skokie. Freedom of speech and the role of the American Civil Liberties Union are the two issues with which the film deals. *One minute, color*

Filmstrips

The Anatomy of Nazism
This filmstrip, based on the publication of the same title by Earl Raab, is an historical presentation of the social, cultural, economic, and political workings of Fascism in Nazi Germany as well as of the general threats of all forms of totalitarianism to democracy. The text appears on the filmstrip.

Camera of My Family: Four Generations in Germany (1845-1945)
This filmstrip is a portrait of a Jewish family in Germany whose way of life came to an abrupt end when Hitler and his Nazi party rose to power. It is told in the words of Kathleen Noren, a contemporary descendant of this family who lives in America. Noren is a professional photographer whose curiosity about her family and about what happened to them before and during World War II was aroused when her grandmother showed her old family photographs. The pictures were accumulated over many years before the Nazi party ruled Germany. A cassette is included. *25 minutes*

Causes of World War II
This program analyzes why a global war broke out only two decades after the "war to end all wars." Contemporary photographs, paintings, drawings, and cartoons combine with a correlated narrative, using period music and quotations from participants, to create a realistic mood. Part I (25 minutes) focuses on the 1920s, discussing the Treaty of Versailles, the impact of the Russian Revolution, the rise of Fascism in Italy, and the prelude to National Socialism in Germany. Part II (24 minutes) looks at the 1930s including Hitler's rise to power, the world-wide effects of the Depression, the formation of the Axis, militarism in Japan, the Spanish Civil War, attempts at appeasement, and the outbreak of war up to the Japanese attack on Pearl Harbor. *49 minutes*

The Diary of Anne Frank
This filmstrip is part of an all-encompassing kit, which contains an easy to read comic book format, to present this enduring story of a young Jewish girl in hiding with her family during World War II. A 51-page high interest paperback is accompanied with a read-along cassette that helps to motivate reluctant readers. Ten pages of multi-level student activities focus on vocabulary, reading comprehension, and study skills. A colored poster recreates scenes from the story. A guide also is included.

Diary of Anne Frank
This presentation consists of three filmstrips. The "Story Strip" (161 frames) is a synopsis of the story as it was seen in the movie titled "The Plot." The pictures are copies of the Anne Frank movies' vital frames, and the sound track is a condensation of the original sound (in all three strips). "Shall the Fittest Survive" (81 frames) examines how the Franks and Van Daans managed to live in the face of adversity. "A Life Wasted" (84 frames) portrays Anne, under

the hardships of two years of hiding from the Gestapo, struggling with the problems of adolescence and maturing into womanhood. It examines Anne's potential as a person and how her diary opens a door to personal freedom and growth.

Hitler and the Germans

This two-part filmstrip attempts to explore how Hitler's Nazi ideology penetrated every facet of society and how he came to power. The development of Nazi ideology and its effects on the German population are traced up to World War II. The figure of Hitler is prominently featured as a focal point for the entire German society. Part 1 (12 minutes) explores the penetration of Nazi ideology within the society; Part 2 (14 minutes) traces Hitler's rise to power. A teacher's manual is included, suggesting discussion topics and student activities and providing a chronology. *26 minutes*

The Holocaust, 1933-1945

This filmstrip is a graphic historical account of the oppression of the Jewish community of Eastern Europe. It touches on the attempts by the Jews to hold on to their culture despite terrible ghetto conditions, the heroism of the Danish people in their behalf, and the Jews' attempted revolts and even escapes from the concentration camps. Examples of their poetry are read by the narrator. The story is somewhat slow-moving, with long narrative for each frame. *30 minutes*

The Holocaust

This is a two-part sound filmstrip that examines the Nazi Holocaust from two views: (1) the actual experience of those who were degraded, dehumanized, and annihilated, and (2) the historical background of European anti-Semitism, Hitler's personal beliefs, and the elaborate organization set up in Nazi Germany for the annihilation of an entire people. Most of the visuals are dramatic photographs from the period of Nazi Germany and World War II. Part I (17 minutes) is titled "Without Pity"; Part II (20 minutes) is titled "Dream Into Reality" (17 minutes). A teacher's guide and cassette are included. *54 minutes*

The Holocaust and Resistance

This filmstrip shows Jewish life in the European "shtetl" before World War II, the coming of the war, Jewish resistance, life in the camps, the Nazis' cruel treatment of the inmates, and the liberation as reflected through the paintings of Israeli artist, Shimon Balitskis. The narration and art work detail the physical and mental tortures to which concentration camp inmates were subjected and the attempts at resistance. *40 minutes*

The Holocaust in Stamps

Stamps on the Holocaust have been produced in many countries throughout the world. The striking montages of 51 stamps issued by 12 countries are followed by vivid documentary photographs. Several rare stamps, such as the ones used in the Theresienstadt concentration camp and the ghetto at Lodz, are included in the filmstrip. Among the scenes depicted on the stamps are the burning of the synagogues on Kristallnacht in 1938, the children and their art work in Theresienstadt, the freedom fighters of the Warsaw Ghetto, the parachutists from Palestine, and the rescue of the Jews in Denmark. A fine teacher's guide is included with a cassette. *20 minutes*

Human Rights and the Holocaust

This filmstrip consists of eight true stories presented by Holocaust survivors on cassettes, supplemented by transparencies and a teacher's guide. It gives insight into the forces of hatred and prejudice and an understanding of the principles of human rights. The teacher must preview this strip and prepare a lesson plan before using it in the classroom.

I Never Saw Another Butterfly

Based on the book of the same title containing the drawings and poems of children at the Terezin concentration camp in Czechoslovakia during 1942-44, the kinescope presents a fictionalized account of one of the 100 children (out of 15,000) who survived the war.

Journey of Conscience

A group of high school students who have been studying the Holocaust travel with a survivor to Terezin, Auschwitz, Jerusalem, and Amsterdam in an effort to get a feeling for what really happened. They express their fears and disbelief, as well as their compassion , for those who perished and their dreams of a Jewish rebirth. *40 minutes*

Judgment at Nuremberg

This fictionalized account of the trial of Nazi war criminals is a case study of Germany during the years of the Holocaust. It is based upon the United Artists film featuring Spencer Tracy, Burt Lancaster, and Maximillian Schell. Divided into three parts, the filmstrip provides insight into issues of freedom of choice, obedience to authority, and responsibility to mankind.

Part I: *Who is Guilty?* Soon after World War II, four Nazi judges accused of war crimes stand trial in Nuremberg. Attorneys for the prosecution defense raise basic issues: loyalty to country, individual responsibility, the very definition of "war crimes."

Part II: *Crimes Against Humanity.* The court hears testimony from two victims of Nazi "justice." Newsreels of concentration camp atrocities are shown to the court. Are the men on trial accountable for the crimes of the camp commanders?

Part III: *Civilization on Trial.* The trial draws to a close, and attorneys present their summations against the background of increased East-West tensions. The tribunal renders its judgment, and an epilogue notes the fate of convicted war criminals in postwar Germany.

The package contains three filmstrips and three cassettes, approximately 20 minutes in length each. A comprehensive study guide is included. *60 minutes*

The Lesson of Anne Frank

General information is presented about propaganda, anti-Semitism, the general situation of Jews, and the behavior of non-Jews. Some passages from Anne's diary are included. *19 minutes*

Organized Bigotry: White Sheets and Swastikas

Two of the most hated symobols of racial, ethnic, and religious bigotry have resurfaced once more in the media and on the national scene. Are the Nazis and the Ku Klux Klan — both branded by history as criminal and immoral — gaining increasing force in our society? What accounts for their resurgence and where it could lead? This is a thorough and absorbing investigation into these questions. A cassette and guide are included. *15 minutes*

Religion and Human Culture — Ages of Anguish

This filmstrip effectively places the Holocaust in the context of centuries of Jewish suffering while recognizing it as a unique event. It features superb technical production, employing sensitive use of music and generous supply of photo frames over narrative. No moral or philosophic judgments are made in the filmstrip, except the concluding frames of children's drawings from Terezin, which convey the ultimate act of senselessness. It is graphic, has well-chosed photos, and has clear narration. *124 frames*

Resistance: Jewish Ghetto Fighters and Partisans

This filmstrip presents a factual overview of the incidents of armed resistance by the Jewish fighters and partisans during the Holocaust. It comes with a teacher's guide for pupil activities, text, simulation interviews, and exercises. Suggestions for discussions and a bibliography are also provided. A cassette is included. *20 minutes*

The Story of Anne Frank

Basic historical background and the Frank family's experiences are clearly presented. Aimed at a junior high audience, the filmstrip is easy to understand. *19 minutes, black and white*

Upon the Head of a Goat: A Childhood in Hungary 1939-1944

The story of what happened to Hungarian Jews during the five-year period leading up to the concentration camps is told through artistic animation in which the author recalls her childhood. The filmstrip is helpful in promoting classroom discussion of such issues as scapegoating and the role of a positive Jewish identity in helping preserve morale during periods of anti-Semitism. *36 minutes*

War Crimes

This sound filmstrip shows how war crimes, a violation of international law, can become a very personal problem for a young man drafted into the army. It clearly explains a complicated legal issue in a way that has impact for young people whose lives may be touched by war. It explores the questions: Does international law really exist? Is it the same as the domestic law? How can the killing that the soldier is ordered to do by his government be considered a crime? It traces the concept of war crimes from the Hague conventions through the Nuremberg Trials to the war in Vietnam. A cassette is included. *20 minutes*

Warsaw Ghetto: The Holocaust and Resistance
This description, narrated by Theodore Bikel, is a moving story of Jewish struggle, dignity, and resistance. It is accompanied by the testimony of Vladka Meed. It is informative and effective. A cassette is included. *19 minutes*

We Who Survive
This personal story from the Holocaust is about the drama of two 15-year-olds and their struggle to elude the Nazis during World War II. Many issues relating to the Holocaust are raised including passive vs. active resistance, attitudes toward religion and how they affect our view on resistance, and how the Holocaust survivors relate to the tragedy of the death of loved ones. Part I, *23 minutes*; Part II, *18 minutes*

You Decide: Making Moral Decisions
In recent years, research by Dr. Lawrence Kohlberg has aided classroom discussion of moral dilemmas. This filmstrip dramatizes nine dilemmas from Richard Wright's *Black Boy*, Ibsen's *A Doll House*, and Susan Glaspell's "A Jury of Her Peers." For example, as a boy, Wright sold a racist newspaper to earn badly needed money. Should he quit his job? Each dilemma gives students the opportunity to analyze and state a position on the moral conflict. The program includes a teacher's guide with description of Kohlberg's theory of moral development, study questions, and activities. The program includes three filmstrips and three cassettes.

Photo Aids

Dachau Concentration Camp
A series of photographs and two booklets deal with life in the camp, medical experiments, transports, executions, and liberation of prisoners.

The Holocaust: 1933–1945
Twenty posters show the history of the Holocaust from before the war to the end. Each black-and-white photo has a caption.

Nazi Holocaust Failed in Denmark
Photographs tell the story of the remarkably successful effort by the citizens of Denmark to protect Danish Jews from being arrested by the German Gestapo. They are good support material for studying the phenomenon of one country's loyalty to its Jewish citizens.

Nazi Holocaust: Series I and II
Two series of black-and-white photographs with captions deal with many aspects of the Nazis' attempt to exterminate the Jews. Series I (25 photos), Series II (40 photos).

Nuremberg — A Simulation of the International Military Tribunal of 1945-1946
This set of 15 black-and-white photographs pertains to the Nuremberg War Crimes Trial. It includes a teacher's guide, a student guide, and background information to aid in a comprehensive understanding of the International Military Tribunal. Students can be assigned research tasks that will prepare them for roles in a simulation of the trial. This is excellent supplementary material for a thorough study of the Nuremberg Trials.

Rise and Fall of Nazi Germany
Forty photos allow examination of the men and events that created Nazi Germany and sustained its power.

Audio

Music From the Paradise Ghetto
Joza Karas is interviewed in this audio presentation about his collection of music from the ghetto of Theresienstadt. His description of the famous musicians who continued to compose music in the ghetto is juxtaposed to the performance of the actual musical pieces that he collected. Karas believes that he has recovered 90 percent of the music written in Theresienstadt. *50 minutes*

Dachau
This five-minute report by Hughes Rudd appeared on ABC-TV's nightly news. Rudd offers his personal encounter with Dachau after the war and the camp's place in Germany today.

We Who Survive

This innovative audio drama about David and Rachel is the story of two young Jews trapped in Nazi-occupied Europe. Many questions relating to the Holocaust arise, among which are passive versus active resistance, attitude toward religion and how it affects our views, and how Holocaust survivors relate to the tragedy of the death of loved ones.

Human Rights and the Holocaust

This study kit on the Holocaust contains eight true stories that are personal reminiscenses told by Holocaust survivors. Four stories are on cassette (two per cassette), and four are in a book of written memoirs. The cassettes include Hitler's entrance into Vienna, Kristallnacht, the process of dehumanization, the concentration camps, Dachau and Auschwitz, and "What America Means to Me." The short, readable stories include "The Miracle," a story about a young Aryan officer who fights with his conscience and decides to save Jewish lives; "The Escape," a story about a family of Austrian Jews who flee from the Nazis; "Lilka," a story of love; and "Voyage to Freedom," a story about an escape from Nazi Europe and difficult voyage to Palestine. The teacher's guide includes suggested readings, learning activities, and discussion questions. Six transparencies add an additional visual dimension.

The Holocaust: The Destruction of European Jewry 1933-1945

Professor Nora Levin narrates 13 separate lectures on the Holocaust. They are:

- Historic Roots
- Hitler and the Failure of the Weimar Republic
- The Consolidation of Hitler's Dictatorship and the First Phase of Persecution of Jews 1933-1938
- 1938: The Fateful Year
- The Jewish Struggle to Leave Europe
- Ghettoization of Polish Jews
- Nazi Invasion of Soviet Union and Official Decision to Destroy Europe's Jews
- Jewish Resistance
- Deportations from Western Europe: Scandinavian Countries, France, Holland, Belgium, and Germany
- Deportations from Central and Southern Europe: Bulgaria, Hungary, Rumania, and Mass Murder of Jews in Soviet Union
- Rescue Efforts and Failures
- Reflections on the Holocaust

A course outline and brief bibliographic suggestions are included.

Danzig: The Final Decade

This is an appreciation of the Jewish community of Danzig (Gdansk) prior to the Holocaust as remembered by Jewish survivors. The rich cultural texture of the Jewish community is remembered. *45 minutes*

Hitler on the Air

These recordings represent a cross-section of broadcasts originated by German and Nazi sympathizers during World War II. They include addresses by Adolf Hitler, a vicious hate speech from Berlin by an American, and speeches by the German-American Bund.

I Never Saw Another Butterfly

Two separate choral pieces are performed by the Columbus Boys' Choir and by the Abraham Youth Chorale.

Songs of the Vilna Ghetto

The following songs are included on this tape: Vilna; *Partizaner Lied* (Partisan Song); *Vig Lied* (Lullaby); *Farvos Iz Der Himmel* (Why Are the Heavens); *Ich Benk Aheim* (I Long for Home); *Yugent Hymn* (Youth Hymn); *Unter Deine Veisse Shtern* (Under Your White Stars); Itzik Wittenberg; *Shtiller, Shtiller* (Ponar-Lullaby); *Tsu Eins, Zvei, Drei!* (One, Two, Three); *Zog Nit Kein Mol* (Partisan Song).

Songs of the Ghettos

The following songs are included on this tape: Ani Ma'amin; One Morning a Jew Went out into the Street; Ponar; the Jewish Partisan Girl; Shabbat for Sweet Rivkele; Youth Anthem; Here Beneath the Starry Splendour; Our Little Village is Aflame; Not the Raisins; The Day is Near; A Jewish Child; Never Say.

Dan Pagis — Transformation

This major Israeli poet reads in English and Hebrew. Included are a cycle of poems based on the Holocaust experience, poems based on Biblical stories, and the long poem "Brain." *50 minutes*

Jerome Rothenberg — Reading from Poland/1931

This tape includes "A Book of Testimony" and "Esther K. Comes to America." *90 minutes*

Abba Kovner — My Little Sister and Other Poems

One of Israeli's foremost poets, Abba Kovner, wrote the moving long-poem "My Little Sister," based on his experiences as leader of the Vilna Ghetto during World War II. Side one, which Kovner reads in Hebrew, was recorded in Israel and originally released there as an LP. It was the first poetry recording produced in Israel. Shirley Kaufman reads her English translations on side two. *60 minutes*

Warsaw: From Tradition to Modernity

Narrated by Rod Steiger, this tape portrays the diversity, the vibrance, and the "problem" of Jewish life in Warsaw during the years before World War II and the Holocaust. With the largest population of Jews in Europe, pre-war Warsaw was a melting pot of Jewish culture, ranging from the orthodox to the socialist to those Jews who considered themselves to be Polish first and foremost. Through individual voices, music, and sound effects, the program conveys the many ways Jews defined themselves and the ways in which they asserted those identities in a Poland hostile to their very existence. *30 minutes*

Paris: Natives and Newcomers

This narration by Eli Wallach recreates the dynamic social and cultural life of Jews living in the French capital before World War II. At that time, the Parisian Jewish community was the third largest in the world, surpassed only by New York and Warsaw. Interviews with people who lived in Paris during the 1920s and 1930s recount the story of the native French Jews, the new immigrants from Eastern Europe, and the tensions between the two groups. Through Yiddish and French songs, the sounds of the city (from the working class quarter, the "Pletzl," to the arrondissements of the bourgeoisie) capture the rich potpourri of Jewish life in France before the tragic events of the occupation. *30 minutes*

Children of the Holocaust, The Lost Generation

Of the six million Jews murdered by the Nazis, a million and a half of them were children. The power of their voices paints a vivid picture of a tragic time in human history. The mood of the radio documentary is more graphic than a real drama. This topic chills us, yet we are warmed by the strength of the survivors. People who were children during the war recount their experiences. *30 minutes*

Anne Frank: The Dairy of a Young Girl
(Abridged)

Excerpts from the famous diary of a 15-year-old girl are read by Claire Bloom. The words on this recording could be those of your daughter, your granddaughter, or your sister. They will affect you as they have affected the hearts of millions in their simplicity and sincerity. They can be understood by everybody. Side A covers 1942, 1943, and January to March 1944. Side B covers March 19 to August 19, 1944. Side A — *30 minutes*; Side B — *30 minutes*

Night

Elie Wiesel reads excerpts from his first book *Night*, a memoir of his experiences in Nazi concentration camps. Born in Sighet, Hungary, a survivor of Auschwitz and Buchenwald, Weisel is today a noted spokesman for the Jewish people and for the human conscience. Side 1 — *25 minutes*; Side 2 — *25 minutes*

Nonfiction Books for Juvenile and Young Adult Readers

Adler, David A. *The Number on My Grandfather's Arm*, Union of American Hebrew Congregations, 1987. *Primary*

A young girl notices numbers written on the arm of her grandfather, a survivor of the Holocaust. The grandfather's explanation of the origin of these numbers provides an introduction to the events of the Holocaust, which is clear and meaningful for the young reader. The torture and killing of Jews by the Nazis is mentioned in a matter-of-fact context suitable for use with primary grade children. Illustrations are highly appropriate and acceptable for use with children in primary grades. Graphic illustrations are avoided.

Altshuler, David A. *Hitler's War Against the Jews*, Behrman House, 1978. (Paperback) *JHS*

A young reader's version of Dawidowicz' *The War Against the Jews*, this concise history reads like a textbook and is most useful in studying the rise of anti-Semitism in Germany and the Holocaust. Maps, photographs, and an index are included.

Atkinson, Linda. *In Kindling Flame: The Story of Hannah Senesh, 1921-1944*, Lothrop, Lee and Shepard Books, Inc. 1985. *HS*

This is a moving biographical work providing the amazing account of a young women determined "to be a great soul." It clearly shows the efforts of resistance in which Zionists were engaged as well as the perilous situation faced by European Jewry. Throughout the book, the young reader is impressed with Hannah's determination to help others.

Baldwin, Margaret. *The Boys Who Saved the Children*, Julian Messner, 1981. *Grade 6-JHS*

This is an account of one family's fight to stay together during the difficult times they faced in the Lodz Ghetto. This story of deportation and separation provides a detailed illustration of human spirit and the will to survive. It is illustrated with photographs.

Bergman, David. *Never Forget, Never Forgive*, Southfield, MI., Remembrance Educational Media, 1979. *JHS-HS*

Photographs of sculptures created by the author are used as the basis for relating this personal narrative of the Holocaust. A cassette tape included with the book gives the author's recollections of his experiences as a boy of 13 in five different concentration and extermination camps.

Bernbaum, Israel. *My Brother's Keeper*, G.P. Putnam and Sons, 1985. *JHS-HS*

Written by a survivor of the Holocaust, *My Brother's Keeper* is an artist's interpretation of the Holocaust. The book consists of six paintings by Bernbaum, all focused on the destruction of the Warsaw Ghetto. He includes his own experiences during the Holocaust in easy to understand language and includes many illustrations and photographs to help interpret. This is a book for all ages. Photographs, maps and a recommended reading list are included.

Berwick, Michael. *The Third Reich*, G.P. Putnam and Sons, 1971. *JHS*

The book begins with the rise of Adolph Hitler and ends in 1945 with the Nuremberg Trials. A very useful appendix of events, giving Holocaust information from 1933 to 1945, is part of this history of the Third Reich. Photographs, notes, and an index make this book a good reference source.

Bitton-Jackson, Livia E. *Elli: Coming of Age in the Holocaust*, Times Books, 1980. *Grade 8-HS*

The author relates her amazing tale of survival in Auschwitz, which begins with Dr. Josef Mengele, who was impressed by her blonde braids and blue eyes, advising her to lie about her age to escape being killed.

Chaikin, Miriam. *A Nightmare in History: The Holocaust 1933-1945*, Clarion Books, 1987. *Grade 6-HS*

A well known author presents a thorough study of the Holocaust. This work incorporates excerpts from diaries and eyewitness accounts to describe the massive horror created by the German quest to make all of Europe *Judenrein*, a place without Jews. This newly published work is a welcome addition to the field of literature of the Holocaust. It is suitable for use with adolescents. It includes a topically arranged section of additional books on the Holocaust and an index.

Dribben, Judith. *A Girl Called Judith Strick*. Cowles, 1970. *JHS*
This is an autobiography of a 17-year-old girl who was a spy, was active in the resistance movement, and finally escaped to Israel.

Eliav, Arie L. *The Voyage of the Ulua*. Funk and Wagnalls, 1969. *HS*
Written by the ship's captain, this book is a true account of the *Ulua's* voyages from the shores of Sweden to the land of Palestine. It vividly shows the determination to live of the 800 Jewish women who were aboard the ship. This work is recommended for more mature readers.

Finkelstein, Norman H. *Remember Not To Forget: A Memory of the Holocaust*. Franklin Watts, 1985. *Primary*
This illustrated book treats the rise of anti-Semitism as an important casual factor of World War II. It highlights various ways in which the memories of the Holocaust are kept alive as a means of fighting anti-Semitism today. This book is exceptionally well-suited for use with younger children.

Flender, Harold. *Rescue in Denmark*. McFadden, 1963. (Paperback by Manor Books, 1974.) *JHS*
When Hitler decided to send Danish Jews to the gas chamber, the Danes refused to cooperate. They defied the Nazi occupying forces and saved their fellow countrymen.

Flinker, Moshe. *Young Moshe's Diary*. Jerusalem, Yad Vashem, 1971. *JHS*
This diary of a young boy in Holland who died in Auschwitz describes Moshe's innermost and frequently philosophical and religious thoughts.

Forman, James O. *Nazism*. Franklin Watts, 1978. *Grades 6-JHS*
A comprehensive study of Nazism which can be understood by younger readers. The author traces the history of Nazism to its roots, the spiritual teachings of Martin Luther, and follows it to the end of World War II. The author shows Hitler was merely a catalyst for an ideological concept that had been a part of German life for centuries. It includes a bibliography and index.

Frank, Anne. *The Diary of a Young Girl*. Doubleday, 1967. *Grade 6-JHS*
The memoirs of a doomed Dutch girl reveal the day-by-day life of Jews in hiding as well as the emotions of this adolescent.

Frank, Anne. *Anne Frank's Tales from the Secret Annex*. Doubleday and Company, Inc., 1984. *JHS-HS*
Anne Frank's gift for writing is clearly visable in this collection of short stories, essays, and recollections that were written in a separate journal while she lived in hiding. The young reader interested in Anne Frank's diary will be equally impressed with these writings that illustrate Anne's superb ability to be hopeful amidst a traumatic situation.

Friedman, Ina R. *Escape or Die*. Addison-Wesley, 1982. *Grade 6-JHS*
This compilation of 12 different stories of Holocaust survivors have one similarity: to illustrate the courage that enabled the survivors to avoid losing hope amidst situations that appeared insurmountable. This is an inspiring work recommended for middle school students and up. It includes a glossary and index.

Gies, Miep. *Anne Frank Remembered*. Simon and Schuster, 1987. *Grade 9-HS*
Miep Geis first met the Frank family in 1933, when she began to work for Otto Frank shortly after moving to Amsterdam from Nazi Germany. No one realized the significant role she would ultimately play in the life of the entire Frank family. Many details of life under German rule are mentioned as Miep Geis relates how she helped the Frank family as they hid in the underground. The finding of Anne's diary is related as Miep Geis tells the reader she did not read the famous work, out of respect for the privacy of the writer, until it was published.

Gilbert, Martin. *The Holocaust*. Hill, 1978. *JHS*
This is a record of the destruction of Jewish life in Europe during the dark years of Nazi rule. Maps, photographs, and a short reading list are included.

Ginsburg, Marvell. *The Tattooed Torah*. Union of American Hebrew Congregations, 1983. *Primary-Middle School*
By telling the story through the "eyes" of the "small special Torah," the most holy of religious objects, the young reader gains an appreciation of how Jewish life and culture were desecrated during the Holocaust years. The Torah is removed from the synagogue in Brno, Czechoslovakia, by the Nazis and taken to a warehouse to be numbered, tagged, and stored. After the war, the Torah, having been saved, is taken to London where it is used again, regaining its sense of pride. This book is highly recommended as it provides the young reader with an introduction to the Holocaust, which can be readily understood.

Glatstein, Jacob, Israel Knox, and Samuel Margoshes, eds. *Anthology of Holocaust Literature*. Atheneum, 1985. *HS*
This book presents diverse and revealing eyewitness accounts of the Holocaust. Narratives are from survivors and witnesses. This work is recommended for high school reading levels and adults. It includes a glossary and short biographies of the various authors.

Gray, Ronald. *Hitler and the Germans*. Lerner Publications and Cambridge University Press, 1983. *Grade 6-HS*
This book explains the broad popularity of anti-Semitism and Nazism during Hitler's rule over Germany. The work seeks to answer the question, "Could an event such as the Holocaust occur again?" The author uses maps, photographs, and a chronology of Hitler's life to help examine the Holocaust. An index is included.

Greene, Carol. *Elie Wiesel*. Children's Press, 1987. *Primary-JHS*
Written for primary school children, this biographical work provides a brief but informative overview of Elie Wiesel's life. Along with the biography are a timeline, a speech given by Wiesel, and many photographs.

Guiman, Yisrael, and Chaim Schatzker. *The Holocaust and Its Significance*, Jerusalem, The Zalman Shazar Center, 1984. *JHS-HS*
This highly recommended book is a textbook style approach to the events of the Holocaust beginning with the major events occurring in Europe between the two World Wars. It examines the difference between traditional anti-Semitism and racial anti-Semitism in a style that can be understood by students. It includes an outstanding selection of primary source readings, charts, graphs, maps, illustrations, and a glossary. A teacher's guide book has been published by the Zalman Shazar Center to accompany this book.

Hannan, Charles. *A Boy in that Situation: An Autobiography*. Harper, 1978. *JHS-HS*
The author describes his growing up years as the son of a wealthy Jew in Nazi Germany and his subsequent life at school in England after his escape. The emphasis is on sexual awakening rather than what happened in terms of his Jewishness.

Hautzig, Esther. *The Endless Steppe*. Cromwell, 1968. (Published in paperback as *A Girl in Exile* by Scholastic.) *Grade 6-JHS*
Simply and without bitterness, the author tells of five years spent in Siberian concentration camps during World War II.

Hoffman, Judy. *Joseph and Me*. Ktav, 1979 (Paperback) *Grade 5-JHS*
Told in first person, the author describes the events of the Holocaust that led to her living in hiding with a Dutch family in Amsterdam. She and her brother survived and met in Jerusalem after World War II. Photographs and a glossary are included.

Katz, William. *Album of Nazism*. Watts, 1979. *Grades 5-7*
This is an introductory overview of the Nazi regime; the political, social, and cultural temperament of the times in Germany; and the revival of Nazism in America and Europe today.

Klein, Gerda Weissmann. *Promise of a New Spring: The Holocaust and Renewal*. Rossel Books, 1981. *Primary-Upper Elementary*
This is a book for children who have no concept of the Holocaust. It is written in comfortable, non-horrifying language, but provides the necessary information to acquaint the young reader with the Holocaust. It is highly recommended as a work that can be read and understood by youngsters in the primary grades.

Kluger, Ruth and Peggy Mann. *The Secret Ship*. Doubleday, 1978. *Grade 6-JHS*

This is a juvenile version of the author's *Last Escape: The Launching of the Largest Secret Rescue Movement of All Times*. Ruth Kluger was a member of the Mossad underground rescue group that smuggled Jews out of Europe during the Nazi regime. Here she tells of rescuing 727 "illegals" aboard the cargo ship *Hilda*.

Koehn, Ilse. *Mischling, Second Degree: My Childhood in Nazi Germany*, Greenwillow, 1977. *JHS*

Structured like a diary, this is a gripping first-person journal of a partly Jewish young girl growing up in the nightmare world of Nazi Germany during the years 1926-1945.

Kuchler-Silberman, Lena. *My Hundred Children*, Dell Publishing Company, 1987. *Grade 9-HS*

This narrative tells of one woman's heroic efforts to lead a small group of children out of Nazi-occupied Poland and into freedom in Israel. It is recommended for upper level students.

Leitner, Isabella. *Freagments of Isabella: A Memoir Of Auschwitz*, Cromwell, 1978. *JHS*

The author has distilled her searing memories of 30 years ago and recalled the horrors of an unbelievably terrible era. It is deeply moving.

Little, Richard B. *Nazi Hunting*, Franklin Watts, 1982.

This book contains seven different accounts of searches for Nazis who managed to escape justice after the war. The author examines manhunts all over the world. The efforts of the famous Nazi-hunter, Simon Wiesenthal, are discussed. The book follows the search for such infamous Nazis such as Josef Mengele, Adolf Eichmann, and Herbert Cukurus. An index is included.

Meed, Vladka. *On Both Sides of the Wall*, Shocken Books, Inc., 1979. *JHS and above*

This book tells the story of Vladka Meed's transformation from a 17-year-old Warsaw Jew to an active underground member. Working on the Aryan side, she became an underground courier who smuggled arms, helped Jews in hiding, and aided in the rescue of Jewish children.

Meltzer, Milton. *Never to Forget: Jews of the Holocaust*, Harper, 1976. (Paperback by Dell) *JHS*

This brief, well-documented history emphasizes the personal testimony and documentation of Jews who did not, or could not, flee the impending "Final Solution." Meltzer highlights both the tragedy and the human conflict inherent in the Holocaust.

Muffs, Judith Herschlag, and Dennis B. Klein, eds. *The Holocaust in Books and Films: A Selected, Annotated List*, International Center for Holocaust Studies, Anti-Defamation League of B'nai Brith. Third Edition. Distributed by Hippocrene Books, 1986. *Teacher's Resource: All Grades.*

This is a topically arranged listing of publications and audiovisual resources on the Holocaust.

Noble, Iris. *Simon Weisenthal, Nazi Hunter*, Messner, 1979. *JHS*

This is a gripping biography of an exceptional man. It documents Wiesenthal's relentless efforts to track down those Nazis who perpetrated Holocaust atrocities and escaped unpunished from Germany and Austria after the war. It is a blunt recital, but well done.

Prager, Arthur. *World War II Resistance Stories*, Watts, 1979. *JHS*

This book includes dramatic stories of six civilian men and women who became members of the secret resistance movements during World War II throughout Eastern Europe and the Pacific. Three of the incidents relate to the German invasion; one story takes place inside the Auschwitz concentration camp.

Prague State Jewish Museum. *I Never Saw Another Butterfly*, McGraw, 1964. (Paperback by Schocken, 1978.) *All ages*

This is a collection of poems and drawings by children who lived and died in the concentration camps in Czechoslovakia.

Proktor, Richard. *Nazi Germany*, Holt, 1974. *Grade 6-JHS*

(Out of Print) This is a vividly, yet thoughtfully presented, study of the Hitler years. It includes a chapter on the treatment of the Jews.

Rabinsky, Leatrice B. *Journal of Testimony: Volume III: The Legacy*, Cleveland Heights High School, 1986.
This is a collection of essays and poems written by students in the Literature of the Holocaust class at Cleveland Heights High School. It includes photographs taken by students who participated in the Journey of Conscience Study Tour of significant Holocaust sites in Europe.

Rabinsky, Leatrice and Gertrude Mann. *Journey of Conscience: Young People Respond to the Holocaust.* Collins, 1979. *Grade 8-HS*
In 1976, two noted educators of the Holocaust embarked on a journey to study the many dimensions of the Holocaust. This is an account of a trip taken by the two teachers, along with their students and a survivor of the Holocaust, to Europe and Israel. Details of the journey and the emotional feeling of those participating are described as the group studies the Holocaust.

Rembrandt, Elaine. *Heroes, Heroines, and Holidays: Plays for Jewish Youth.* Denver: Alternatives in Religious Education, Inc. 1981. *Teacher's Resource.*
This is a collection of plays for youngsters. The play, "So Young to Die: The Story of Hannah Senesh," is highly useable in connection with either Israel Independence Day or Holocaust Commemoration Day.

Rogasky, Barbara. *Smoke and Ashes: The Story of the Holocaust*, Holiday House, 1988. *Intermediate Grades & Up*
Many aspects of the Holocaust are presented in a clearly written style that gives a meaningful understanding of the cause and tragic events of the Holocaust. It includes a chapter in which other tragic world events are briefly described to show the "unqiue" nature of the Holocaust. Photographs are appropriate for illustrating the text without being overly graphic. Maps and a list of sources for further reading are included. The book is well indexed. It is highly recommended for young adult Holocaust collections.

Roseman, Kenneth. *Escape from the Holocaust*, Union of American Hebrew Congregations, 1985. *Grade 5-JHS*
Based on the true facts of the Holocaust, this book is structured in a way that allows the reader to make choices similar to those that were made by people living in Nazi occupied Europe. The reader does not read this work in exact page order but is instructed to turn to specific pages that reflect choices they have made or the circumstances encountered. The book provides an excellent approach for developing creative thinking and thought about the Holocaust while also teaching the history.

Rossel, Seymour. *The Holocaust*, Franklin Watts, 1981. *Grade 6-JHS*
Using a great amount of detail, this work describes pre-World War II Germany, emphasizing the impact of anti-Semitism on German policy. The war and its aftermath are clearly highlighted. The German motives that led to the war and the tragic results of such motives are clearly shown. This work is recommended for any student seeking background information on many topics concerning the Holocaust. An index, bibliography, and reading list are included.

Rubin, Arnold P. *Hitler and the Nazis: The Evil That Men Do*, Messner, 1977. (Paperback by Bantam, 1979) *JHS*
This book presents many sides of the Holocaust: anti-Semitism, Jewish-Christian relations, and the lack of active rescue efforts on behalf of the Jewish victims.

Schur, Maxine. *Hannah Szenesh: A Song of Light*, The Jewish Publication Society, 1986. *Grade 6-HS*
Executed as a "spy and traitor" at age 23, Hannah Senesh, left a legacy of significant contributions in the short years she lived. This biographical work emphasizes her writing and her efforts to save Jews from the death chambers of Europe.

Shirer, William. *The Rise and Fall of Adolf Hitler*, Random, 1961. *Grade 6-JHS*
This contemporary documentary of Germany and the leading Nazi figures covers the period from the beginning of the Nazi party in 1918 to 1945.

Siegal, Aranka. *Upon the Head of the Goat*, Farrar, Straus, Giroux, 1981. *Middle School-JHS*
An account of a young girl's experience after returning home to Beregszasz, Hungary, in 1939 to discover that the town had become a ghetto. It

focuses on a family's fight to stay united until its dissolution in Auschwitz. This a powerfully written and interesting work. It is recommended for mature readers.

Stadtler, Bea. *The Holocaust*. Behrman House, 1974. *Grade 5-JHS*
This history of the Holocaust is written in textbook style. From Kristallnacht in 1938 to the Nuremberg Trials, it covers all the important events. A moving story about a Seder in a concentration camp is included.

Stein, R. Conrad. *The Holocaust*. (World at War Series) Children's Press, 1986. *Primary-JHS*
Using graphic photographs and easily understood language, this book reveals the atrocities committed against European Jews by Hitler and the Nazis during World War II. It covers the period between Hitler's rise to power and the American involvement in the war. It is not recommended for young children due to the graphic pictures but is recommended for use with readers in the middle school grades. An index is included.

Stein, R. Conrad. *Warsaw Ghetto*. (World at War Series) Children's Press, 1985. *Primary-JHS*
This book is a study of life in the Warsaw Ghetto during the Holocaust years and the uprising that destroyed the famous Jewish quarter of Warsaw. It can be read and understood by younger children and includes many photographs.

Steinhorn, Harriet. *Shadows of the Holocaust: Plays, Readings and Program Resources*. Kar-Ben Copies, Inc., 1983. *Teacher's Resource: Grade 5-JHS*
This collection of short stories can be used by teachers. Production notes and a listing of "helpful hints for a meaningful Holocaust assembly" are included.

Strom, Margot Stern and William S. Parsons. *Facing History and Ourselves: Holocaust and Human Behavior*. Watertown, MA., International Educations, Inc., 1982. *Curriculum: Grade 9 and Up*
This curriculum-based volume of readings provides adolescents with an approach to the study of the Holocaust in the context of world history. The methodology emphasizes that the lessons to be learned from a history of totalitarianism, racism, and dehumanization are not unique to the Holocaust. Comparisons and parallels are made to past and contemporary issues, events, and choices when appropriate. Through the readings provided, students have an opportunity to investigate the events of the Holocaust while being stimulated to think clearly about the implications of the events for society. Many suggestions for classroom learning activities and follow-up are included.

Switzer, Ellen. *How Democracy Failed*. Atheneum, 1975. *Grade 6-JHS*
This is an excellent analysis of how and why Hitler succeeded in commandeering a democractic government and turning it into a dictatorship. Anecdotes, recorded by those who remained in Germany, have chilling relevance to contemporary American study.

Tatelbaum, Itzhak. *Through Our Eyes: Children Witness the Holocaust*. Jerusalem: IBT Publishing, Inc., 1985.
This book examines the events of the Holocaust as seen and experienced by children. It includes "questions to think about" at the conclusion of each chapter. It is an excellent source for giving youngsters an appreciation of the tragic events of the Holocaust. Essays and poems written by children during the Holocaust years are included.

Tec, Nechama. *Dry Tears*. Oxford University Press, 1982. *Grade 8-HS*
The author tells about her childhood during the Holocaust. Her family takes refuge with Polish Christians to escape from the Nazis.

Tridenti, Lina. *Anne Frank*. (Why They Became Famous Series) Silver Burdett Company, 1985. *Primary-JHS*
This biographical study of the life of Anne Frank provides good background information on the overall events that were taking place during the Holocaust. It includes excellent photographs, charts, diagrams, and a historical chronology of events.

Werstein, Irving. *The Uprising in the Warsaw Ghetto*. Norton, 1968. *JHS*
The brutality of the oppressor and the courage of the victims are unforgettably vivid in this unflinch-

ing account of the almost total destruction of the Polish Jews in 1942-43.

Zar, Rose. *In the Mouth of the Wolfe*. The Jewish Publication Society of America, 1983. *JH-H8*
Rose Zar skillfully tells her own story of survival during the Holocaust "by hiding in the mouth of the wolf." This extremely well-written personal narrative will be of great interest to young readers of Holocaust literature.

Zieman, Joseph. *The Cigarette Sellers of Three Crosses Square*. Valentine, 1970. (Out of Print) (Paperback by Avon, 1975)

This is a true story about a band of Jewish children who manage to survive outside the Warsaw Ghetto. It is written by a Jewish resistance fighter who served as their protector and chronicler.

Fictional Works for Juvenile and Young Adult Readers

Arnold, Elliott. *A Kind of Secret Weapon*, Scribner, 1969. *Grades 6-JHS* (Out of Print)

Peter becomes actively involved in helping his parents put out an underground newspaper for the Danish Resistance Forces.

Arnold, Elliott. *A Night of Watching*, Fawcett, 1967. *JHS* (Out of Print)

This story tells of the Danish underground which smuggled virtually all the 8,000 Danish Jews safely to Sweden.

Baer, Edith. *A Frost in the Night*, Pantheon Books, 1980.

This portrayal of a young girl, Eva, and her family in southern Germany during the pre-Holocaust era is seen through Eva's eyes. The changing way of life for her family and the many other Jews is illustrated vividly.

Benchley, Nathaniel. *Bright Candles*, Harper, 1974. *JHS*

Drawn into the Danish Resistance during World War II, 16-year-old Jena sabotages Germans during the Nazi occupation of her homeland.

Bernhardsen, Christian. *Fight in the Mountains*, Harcourt, 1968. *Grades 6-JHS*

After an unsuccessful attempt at sabotage, two brothers escape from the Gestapo and join the free Norwegian forces in the mountains.

Bezdekova, Zdenka. *They Called Me Leni*, Bobbs, 1973. *Grade 6-JHS*

Based on fact, this book tells how Leni, a Czech orphan living with a Nazi family in Germany, discovers her true identity.

Bishop, Claire. *Twenty and Ten*, Viking, 1952. *Grades 4-6*

(Out of Print) Children and nuns in a parochial school in occupied France hide ten refugee Jewish children and outwit the Nazis.

Bloch, Marie. *Displaced Persons*, Lothrop, 1978. *JHS*

A Christian boy, Stefan, and his scientist father find temporary refuge in a displaced person's camp in Germany late in World War II. A good picture of the political and moral chaos of the era is presented.

Demetz, Hana. *The House on Prague Street*, St. Martin's Press, 1970.

This story shows how the German takeover in Czechoslovakia affected both the personal and physical life of a young girl.

Evenhuis, Gertie. *What About Me?*, Nelson, 1976. *Grades 5-8*

In Nazi-occupied Amsterdam, 11-year-old Dirk proves that he is not too young to fight the enemy.

Forman, James. *Ceremony of Innocence*, Hawthorn, 1970. (Paperback by Dell) *JHS*

Idealism and courage are exemplified by a German boy and his sister who publish underground leaflets opposing the Nazi regime and who die for their beliefs.

Forman, James. *Horses of Anger*, Farrar, 1967. *JHS*

The Nazi Holocaust has a shattering effect on 15-year-old Hans, a German non-Jew, and on the anti-Nazi members of his family.

Forman, James. *My Enemy, My Brother*, Meredith, 1969. (Paperback by Scholastic) *JHS*

Dan and his grandfather return from a German concentration camp to their home in Poland. Flashbacks recreate the family's resistance activities in the Warsaw Ghetto.

Forman, James. *The Survivor*, Farrar, 1976. *JHS*

The disintegration of a Jewish family during the Nazi occupation of Holland is grimly and deeply affecting in this story of the sole survivor.

Forman, James. *The Traitors*, Farrar, 1968. *JHS*

This is a gripping novel of Hitler's Germany during the war. It provocatively examines war, personal commitment, and tyranny by depicting the conflicting loyalties and ideologies of the town pastor's family.

Forman, James. *The White Crow*, Farrar, 1976. *JHS*
This fictionalized re-creation of Hitler's youth tracing the roots of his maniacal anger and hatred that later engulfed the world.

Haugaard, Erik Christian. *Chase Me, Catch Nobody*, Houghton Mifflin Company, 1980. *JHS*
This historical novel contains both suspense and humor. The story focuses on a young student's involvement in the "anti-Nazi underground."

Holm, Ann S. *North To Freedom*, Harcourt, 1965. (Paperback by Harcourt) *JHS*
Twelve-year-old David's trek home to Denmark after escaping from a concentration camp is filled with the terror of being recaptured. David fears his sudden freedom and what he will find at journey's end.

Kay, Mara. *In the Face of Danger*, Crown, 1977. *Grade 6-JHS*
During 1938, an English girl in Frankfurt, Germany, outwits the Nazis and save the lives of two Jewish girls hiding in an attic in the home of a German woman.

Kerr, Judith. *When Hitler Stole Pink Rabbit*, Coward, 1971. (Also paperback) *Grades 6-9*
Papa's anti-Nazi stance forces a loving Jewish family to flee Germany, leaving their property behind, but Anne best remembers 1933 as the time Hitler stole her pink rabbit. The story of Anne and her family is continued in the following entries.

Kerr, Judith. *The Other Way Around*, Coward, 1975. *JHS-Advanced Readers*
Fifteen-year-old Anne works and studies art, as her refugee family struggles to get along in wartime London.

Kerr, Judith. *A Small Person Far Away*, Coward, 1979. *JHS-Advanced Readers*
Anne, now grown and married, makes a traumatic visit back to Berlin, the city of her childhood.

Levin, Jane. *Star of Danger*, Harcourt, 1966. *JHS*
Two Jewish boys are smuggled into Sweden in 1943 by the Danish underground.

Levitin, Sonia. *Journey to America*, Anthenum, 1970. (Paperback by Aladdin) *Grades 5-8*
This is a warm, moving story of a Jewish family's flight from Nazi Germany and their struggle with poverty in Switzerland before rejoining the father in America. It won the Jewish Book Council's 1970 Juvenile Award.

Moskin, Marietta. *I Am Rosemarie*, Day, 1972. (Paperback by Scholastic) *JHS*
A Jewish girl from the Netherlands manages to survive the horrors that befall her family during the Nazi occupation in 1940.

Neshamit, Sarah. *The Children of Mapu Street*, Jewish Publication Society of America, 1970. *JHS* (Out of Print)
This book is about life in the town of Kovno in Lithuania. The effect of the war on the Jewish population is told through the youngsters of Mapu Street.

Orgel, Davis. *The Devil in Vienna*, Dial, 1978. *Grade 6-JHS*
This book is based on the author's own experiences and is written in diary form. It is a novel about the friendship and families of two 13-year-old girls, one Jewish, the other a Catholic whose father becomes a high ranking Nazi. The story tells of the devastating effect on their lives when Hitler marches into Vienna in 1938.

Prince, Allison. *The House of the Common*, Farrar, 1970. *Grade 6-JHS*
During World War II, two English children focus suspicion on an elderly couple who are in reality Jewish refugees.

Reiss, Johanna. *The Upstairs Room*, Cromwell, 1972. (Paperback by Bantam) *Grade 6-JHS*
This book contains the recollections of the author's years in hiding during World War II when she and her older sister lived with humble farm people in order to escape the Nazi Jew-hunt. It is a Newberry Honor book. The story is continued in the following book.

Reiss, Johanna. *The Journey Back*. Cromwell, 1976. *Grade 6-JHS*
Annie and her sister are reunited with their family in 1945 only to find they have become strangers to one another.

Richter, Hans. *Friedrich*. Holt, 1970. *JHS*
A German boy described the Holocaust in terms of what it does to his Jewish friend, Friedrich, and their friendship.

Richter, Hans. *I Was There*. Holt, 1972. *Grade 6-JHS*
From the time the narrator first hears this father praising Hitler's accomplishments to the day he witnesses his boyhood friends killed in battle, this book offers a chilling recital of the Nazi movement.

Rose, Ann. *Refugee*. Dial, 1977. *Grade 6-JHS*
Twelve-year-old Elke is sent to live with relatives in America as the Flemish Nazis begin their abuses against the Belgian Jews. Told in diary form this book recreates the author's own experiences.

Sachs, Marilyn. *Pocketful of Seeds*. Doubleday, 1973. *Grade 6-JHS*
A French Jewish girl awakens to the realities of war when her parents are removed to a detention camp during the German occupation.

Samuels, Gertrude. *Mottele*. Harper, 1976. (Paperback only.) *Grade 6-JHS*
A 12-year-old orphan joins the partisans to revenge his family.

Serraillier, Ian. *The Silver Sword*. Phillips, 1959. (Paperback by Scholastic.) *Grade 6-JHS*
While Warsaw is under siege, three motherless children fight to survive as human beings.

Sommerfield, Aimee. *Miriam*. Criterion, 1963. (Paperback by Scholastic) *Grade 6-JHS*
A Jewish girl in German-occupied Norway, feels the chilling effect of anti-Semitism and fear of the Gestapo.

Stiles, Martha. *Darkness Over the Land*. Dial, 1966. *Grade 6-JHS* (Out of Print)
Written from the viewpoint of a German boy whose family is anti-Nazi, this book portrays the physical, political, and moral struggle of German civilians during World War II.

Suhl, Yuri. *On the Other Side of the Gate*. Watts, 1975. *JHS-HS*
Confined to the Warsaw Ghetto after German occupation in 1939, a young Jewish couple, with the aid of Polish partisans, overcome insurmountable difficulties to smuggle their infant son to safety. This book is an account of the atrocities perpetrated by the Nazis.

Suhl, Yuri. *Uncle Misha's Partisans*. Four Winds Press, 1973. *Grade 6-JHS*
A young German boy, orphaned and escaping from German captors in the Ukraine, is taken in by a Jewish partisan group, becomes a spy, and passes information to the leader of the partisans. This gripping war story depicts Jews as fighters instead of victims.

Uhlman, Fred. *Reunion*. Farrar, 1977. (Paperback by Penguin, 1978.) *Grade 6-JHS*
This is a fictional story of the friendship between two schoolboys, one the son of a German doctor and the other of an aristocrat, in Germany before the war.

Van Stockum, Hilda. *Borrowed House*. Farrar, 1975. *Grade 6-JHS*
While living in occupied Holland, a Hitler youth changes her point of view through her friendship with a Jewish resistance fighter. The book gives an excellent view of the Nazi propaganda of the times.

Vivier, Colette. *House of the Four Winds*. Doubleday, 1969. *JHS* (Out of Print)
In Paris, during the World War II occupation, children in an apartment house hide a Jewish family. They become involved in a resistance movement and save a boy from capture and death.

Werstein, Irving. *The Long Escape*. Scribner, 1964. *JHS* (Out of Print)
Based on fact, this is a story of a Belgian nurse who led 50 convalescent children through enemy action to safety at the Dunkirk evacuation.

Wuorio, Yuri. *To Fight in Silence*. Holt, 1973. *Grade 5-JHS*
The heroic rescue of Denmark's Jews during World War II is seen through the eyes of a valiant Norwegian boy and his Danish cousins. This well-documented story contains authentic detail and plenty of suspense.

Storm Across the Sea: the American Scene

Arrick, Fran. *Chernowitz*. Bradbury Press, 1981. *Grade 6-JHS*
While not dealing directly with the historic events of the Holocaust, Chernowitz is the story of a young American Jew's first confrontation with anti-Semitism. It is an excellent source for showing a youngster's feelings of anti-Semitism.

Blume, Judy. *Starring Sally J. Freedman as Herself*. Bradbury, 1977. *Grades 5-7*
In 1947, ten-year-old Sally leaves New Jersey to spend a school year in Miami with her mother and convalescing brother. She encounters discrimination against "colored people," fantasizes about starring roles in Margaret O'Brien movies, and imagines an elderly neighbor to be Hitler-in-hiding. Autobiographical.

Cohen, Barbara. *Benny*. Lothrop, 1977. *Grades 5-6*
A German refugee's unhappiness affords Benny Rifkind a chance to show his family that he has concerns other than baseball and the 1939 World's Fair.

Goldreich, Gloria. *Season of Discovery*. Nelson, 1976. *Grades 6-8*
The year preceding Lisa's Bat Mitzvah is a "season of discovery." As she learns more about her people's past through the experiences of a dying victim of the Holocaust, she re-examines her feelings toward her brain-damaged twin brother.

Greene, Bette. *Summer of My German Soldier*. Dial, 1973. (Paperback by Phantom) *JHS-HS*
An unlikely friendship between a Jewish girl, Patty, and a German soldier leads to tragedy in a powerful story set in a small Arkansas town during World War II.

Greene, Bette. *Morning Is a Long Time Coming*. Dial, 1978. *JHS-HS*
This is a sequel to *Summer of My German Soldier*. Eighteen-year-old Patty travels to Germany to find the parents of a dead soldier whose friendship altered her life. This book is recommended for mature readers only.

Kerr, M.E. *Gentlehands*. Harper, 1979. *JHS*
Middle-class Buddy Boyle tells of an agonizing summer during which he falls in love with a rich girl. To impress her with his relatives, he gets to know and admire his courtly estranged grandfather, only to discover this gentle old man is wanted for Nazi war crimes and had trained dogs using Jews as victims. Buddy's shock is undercut by the fact that the old man is still loose at the end of the book.

Leroy, Myron. *Alan and Naomi*. Harper, 1977. (Paperback by Scholastic) *Intermediate Grades*
It is 1944, in Queens, New York, and 12-year-old Alan Silverman is asked to befriend a new neighbor. Naomi is a "crazy French girl" who has been traumatized by witnessing Nazi brutality against her resistance father in France. The heart-breaking ending is one of the more honest approaches to the repercussion of World War II.

Madison, Winifred. *Becky's Horse*. Four Winds Press, 1975. (Paperback by Scholastic) *Intermediate Grades*
Becky, in a poor but loving Jewish-American family, gives up her dream of owning a horse in order to bring her refugee cousin from Austria to America in 1938.

Mazer, Harry. *The Last Mission*. Delacorte, 1978. *JHS*
Fifteen-year-old Jack Raab, deeply conscious of the suffering and death of his Jewish relatives in Hitler's Europe, uses his older brother's birth certificate and enlists in the Air Corps where he flies 25 missions before his plane is shot down over Germany. Vulgar expressions are used in context. This book is based on the author's own World War II experiences.

Murray, Michele. *Crystal Nights*. Seabury Press, 1973. *JHS*
Elly faces the impact of the war when relatives come to stay on her family's Connecticut farm after fleeing Nazi Germany.

Orgel, Davis. *A Certain Magic*. Dial, 1976. (Paperback by Dell) *Grades 5-7*
Parallel lives 37 years apart come together in this contemporary story of suspense as 11-year old Jenny stumbles upon a diary of her aunt's experiences as a Jewish refugee during World War II.

Nonfiction Books for High School and Adult Readers

Bartoszewski, Wladyslaw. *The Warsaw Ghetto: A Christian's Testimony*, Beacon Press, 1987.

A Catholic Polish historian and journalist, Bartoszewski served as a liaison between the Jewish leadership in the Warsaw Ghetto and the Polish underground. This amazing personal narrative was written by one of only a few Christian Poles to help Polish Jewry during the Holocaust years.

Bauer, Yehuda. *A History of the Holocaust*, Franklin Watts, 1982.

This comprehensive history provides a great amount of information from eye-witness accounts, documents, and diaries. Bauer places great emphasis on the role of the Jewish-Christian relationship in his study of causes of the Holocaust. It includes a bibliography and an index.

Bauer, Yehuda, and Nathan Rothenstreich. *The Holocaust As Historical Experience*, Holmes and Meier Publishers, Inc., 1981.

A compilation of historical essays seeks to answer the question of why genocide occurred without being stopped. Comprehensive coverage of many topics concerning the Holocaust is included.

Beller, Ilex. *Life in the Shtetl*, Holmes and Meier, 1986.

As a means of preserving a record of a way of life that was destroyed by the Holocaust, Beller presents a series of paintings that show the way Jews lived in the shtetls of Poland. The artist describes his return to Poland in recent years and expresses his views on the need to remember and study the lessons learned from the tragedy of the Holocaust.

Bergmann, Martin S., and Milton E. Jucovy, eds. *Generations of the Holocaust*, Basic Books, Inc., 1982.

This book presents a thorough study of 30 "Jewish survivor-families" and of the many Nazi children to show the inter-generational impact of the Holocaust. It includes an index and bibliography.

Bierman, John. *Odyssey*, Simon and Schuster, 1984.

Odyssey tells the story of the *Pentcho*, a ship that carried 500 Jews from Bratislava to Palestine. Hampered by many complications, the anticipated one-month voyage turned into a four-year struggle for survival. It is a fascinating story of courage and the will to survive.

Bierman, John. *The Righteous Gentile*, The Viking Press, 1981.

This is the true story of a remarkable man, Raoul Wallenberg. Serving as a Swedish diplomat during World War II, he risked his life to save Hungarian Jews from extermination by Eichmann's forces. Bierman obtained the information about Wallenberg from the Wallenberg family's papers and from interviews with survivors.

Brenner, Reeve Robert. *The Faith and Doubt of Holocaust Survivors*, The Free Press, 1980.

Questioning over 1,000 survivors, Brenner seeks to establish the impact of the Holocaust on the religious beliefs of those who survived. The book includes bibliographical references and an index.

Dawidowicz, Lucy S. *The War Against the Jews, 1933-1945*, Seth Press, 1986.

This book is a comprehensive and authoritative source for information about the Holocaust. Dawidowicz's clear style and thematic approach make this work highly valuable for a study of the Holocaust. The author shows that "in addition to waging a war for world domination, Nazi Germany embarked on another war simultaneously, with the avowed purpose of the physical annihilation of the Jewish people." Included are maps, an index, bibliography, and an introduction reviewing the "historical literature of the last ten years."

Eckman, Lester, and Chaim Lazar. *The Jewish Resistance*, Shengold Publishers, Inc., 1977.

This book is an essential source for information about the resistance and bravery of the Jews who fought against Hitler and other anti-Semites in

Lithuania and White Russia during the Holocaust. It includes a bibliography and index.

Eisenberg, Azriel. *The Lost Generations: Children in the Holocaust*. The Pilgrim Press, 1982.

Spanning the time period between the first signs of anti-Semitism in Germany and the release of prisoners from the generation camps, this work focuses on children and adolescents during the Holocaust. Using eyewitnesses and many written sources, Eisenberg reveals the horrors faced by the young people and tells how they fought back. This is the companion volume to *Witness to the Holocaust*.

Eisenberg, Azriel. *Witness to the Holocaust*. The Pilgrim Press, 1981.

This book is a collection of over 100 different accounts of the Holocaust. Azriel Eisenberg divides his work into 27 chapters, each explaining a different part of the Holocaust. He then uses witnesses first-hand accounts as descriptive narrative. This is an informative work covering many aspects of the Holocaust.

Ferencz, Benjamin B. *Less than Slaves*. Harvard University Press, 1979.

This book presents seven accounts of surviving Holocaust victims who sued the companies that forced them and many others to work in slave labor camps. Ferencz discusses locating the victims, the trials held in West Germany, and decisions of the court. This very detailed book includes a map of Europe, bibliographical references, and an index.

Finger, Seymour Maxwell. *American Jewry during the Holocaust*. Holmes & Meier Publishers, Inc., 1984.

This well-documented study describes in the American Jewish community during the Holocaust.

Gilbert, Martin. *Atlas of the Holocaust*. Michael Joseph, 1982.

This comprehensive atlas, presented in chronological order, contains 316 fully annotated maps covering the entire Holocaust, from the anti-Semitism violence of pre-war Germany to the Allied liberation. The maps are extremely detailed and a useful source in understanding the Holocaust.

Gilbert, Martin. *Auschwitz and the Allies*. Holt, Rinehart and Winston, 1981.

Gilbert presents documentation that shows the world was unable to believe the facts concerning the atrocities that were taking place in Nazi occupied Europe. This book is an excellent source for the reader interested in the question of why nothing was done to hinder the Nazi annihilation of the Jews.

Gilbert, Martin. *The Holocaust: A History of the Jews of Europe during the Second World War*. Holt, Rinehart and Winston, 1985.

This comprehensive and thorough study by a prominent historians documents the events of the Holocaust and provides the reader with an analysis of how such a catastrophe occurred. Gilbert draws upon historical documentation and personal accounts to present this highly authoritative work.

Hay, Peter. *Ordinary Heroes: The Life and Death of Chana Szenes, Israel's National Heroine*. Paragon House, 1989. (Paperback) *Grades JHS-Adult*

The story of Chana Szenes has become better known in America because of Peter Hay's works. Chana, a pacifist and poet, was one of 33 Jewish commandos who were parachuted into Europe to help downed airmen escape. The author emphasizes that the lessons to be learned from Chana's story are that evil exists in the world and that good people must face up to the evil or it will destroy them.

Hilberg, Raul. *The Destruction of the European Jews*. Quadrangle Books, 1961. Also published by Holms and Meier, 1985 (based on three-volume revised and definitive set).

This book is an outstanding source for comprehensive and highly detailed information on the Holocaust from the earliest antecedents. It includes many references and quotes from relevant documents as well as a substantial amount of quantitative data to show the enormous scope of the destruction.

Hilberg, Raul, ed. *Documents of Destruction*. Quadrangle Books, 1971.

This compilation of Nazi and Jewish documents reveals the depth and scope of the relentless destruction of the Jewish communities of Europe caused by the Nazis. A thorough overview of the destruction is provided by the many details that can be understood from the documents presented.

Huberband, Shimon. *Kiddush Hashem: Jewish Religious and Cultural Life in Poland during the Holocaust*, Yeshiva University Press, 1987.
This major historiographical work illustrates the extent of the Jewish spiritual resistance during the Holocaust. The author was a close associate of historian Dr. Emmanuel Ringelblum. Huberband's work provides a primary source of information not available in other sources. Originally written in Yiddish, this work was translated into English as the first volume of the Heritage of Modern European Jewry Series. This is an essential volume for any Holocaust collection.

Kalisch, Shoshana, and Barbara Meister. *Yes, We Sang!*, Harper and Row Publishers, 1985.
This is a compilation by Holocaust survivors of 25 songs with piano accompaniment, which were a part of the life of the concentration camp prisoners. A brief biography of the composer and a history of the song are included, as well as both Yiddish and English translations of the words.

Karas, Joza. *Music in Terezin: 1941-1945*, Beaufort Books Publishers, Inc., 1985.
The author embarks on an extensive research project to examine the role of music in the Terezin Concentration Camp.

Levin, Nora. *The Holocaust: The Destruction of European Jewry, 1933-1945*, Thomas Y. Cromwell, 1968. (Also in paperback).
This major, comprehensive in-depth study of the Holocaust begins with the "racial myths" and continues through the mass exterminations in the Nazi gas chambers. It includes extensive notes and is well-indexed.

Madoff, Rafael. *The Deafening Silence: American Jewish Leaders and the Holocaust*, Shapolsky, 1987.
The archives of several American Jewish organizations and the personal papers of prominent Jewish leaders are used by the author to present an objective study of the American Jewish community's response to the Nazi persecution of the Jews.

Oliner, Samuel P., and Pearl M. Oliner. *The Altruistic Personality: Rescuers of Jews in Nazi Europe*, The Free Press, 1988.
This comprehensive, scientifically researched study relates to the factors that led individuals to perform heroic acts to save others from the Nazis. Personal accounts and data collected in a scientific manner combine to present an extensive and well-documented study. The author, the sole Holocaust survivor in his family, developed the Altrusitic Personality project during which over 700 rescuers and non-rescuers who lived in several European countries during the Holocaust were interviewed. Tables of data and questionnaires used to gather information are included in this book.

Ortzen, Len. *Famous Stories of the Resistance*, St. Martin's Press, 1979.
This collection of 17 accounts relates significant activities involving the Resistance, a movement in Europe during the Nazi years, which played a major role in defeating the enemy.

Selzer, Michael. *Deliverance Day: The Last Hours at Dachau*, J.B. Lippincott Company, 1978.
After 12 horrifying years, Hitler's first concentration camp was liberated on April 29, 1945. Selzer interviews former inmates and American soldiers from the liberating armies to provide a gripping record of the liberation. The author follows the lives of several survivors to relate how the concentration camp experience affected their lives.

Sichrovsky, Peter. *Born Guilty: Children of Nazi Families*, Basic Books, 1988.
The author discusses the issue of "inherited guilt" as he interviews the children and grandchildren of former Nazis.

Stehle, Bernard F. *Another Kind of Witness*, The Jewish Publication Society, 1988.
An American photographer and a Christian of German heritage, Stehle becomes a witness to the Holocaust through his observations of the 40th anniversary gathering in Philadelphia at which survivors celebrate their liberation. Stehle, through his photographs and text, provides vivid documentation of the event. He adds great meaning to his work by relating the experiences of the survivors to his own children in a letter.

Tec, Nechama. *When Light Pierced the Darkness*. Oxford University Press, 1979.
Nechama Tec, sheltered by Christian Poles during the Holocaust, writes a comprehensive study of Christian efforts to rescue Jews in Nazi-occupied Poland.

Tokayer, Marvin, and Mary Swartz. *The Fugu Plan*. Paddington Press, 1979.
This book describes a secret plan discussed in private by the Japanese government for creating a Jewish State in East Asia under the control of Japan. With the backdrop of this clandestine plan, Tokayer has written a thoroughly researched study relating how Jews fled from Europe through Russia to the Orient.

Trunk, Isiah. *Jewish Responses to Nazi Persecution*. Stein and Day, 1979.
Trunk presents 62 well-documented studies to prove that the Jews offered resistance in many forms when confronted by Nazi terror.

Wiesenthal, Simon. *Every Day Rememberance Day*. Henry Holt and Company, 1986.
Simon Wiesenthal has researched an in-depth chronological study of events reflecting anti-Semitism encountered by the Jews. Wiesenthal presents his research to support his thesis that "prejudice can descend into barbarism."

Wiesenthal, Simon. *The Sunflower*. Schocken Books, 1976.
The author presents a narrative in which a dying German soldier confesses to participating in the killing of Jews during the Holocaust and begs a Jew, recently taken from a concentration camp to a temporary army hospital, to absolve him of his actions. A symposium by several noted theologians and philosophers presents the moral and ethical questions contained in the narrative.

Wyman, David S. *The Abandonment of the Jews: America and the Holocaust 1941-1945*. Pantheon Books, 1984.
This thoroughly researched and comprehensive analysis asks why America did not provide greater intervention on behalf of the Jews facing extermination in the Nazi death chambers of Europe.

Wyman, David S. *Paper Walls: America and the Refugee Crisis 1938-1941*. Pantheon Books, 1986.
Wyman examines the sociological phenomenon in the United States, which created a policy that denied desperate immigrants a safe haven from the anti-Jewish policies of the Nazis.

Media Resource Centers

American Jewish Archives
3101 Clifton Avenue
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Anti-Defamation League of B'Nai B'rith
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New York, NY 10017
(212) 490-2525

Holocaust Resource Center of Greater Toledo
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United States Holocaust Memorial Council
200 L Street NW, Suite 588
Washington, D.C. 20036
(202) 653-9220

Local public libraries and local Jewish community centers also should have some materials.